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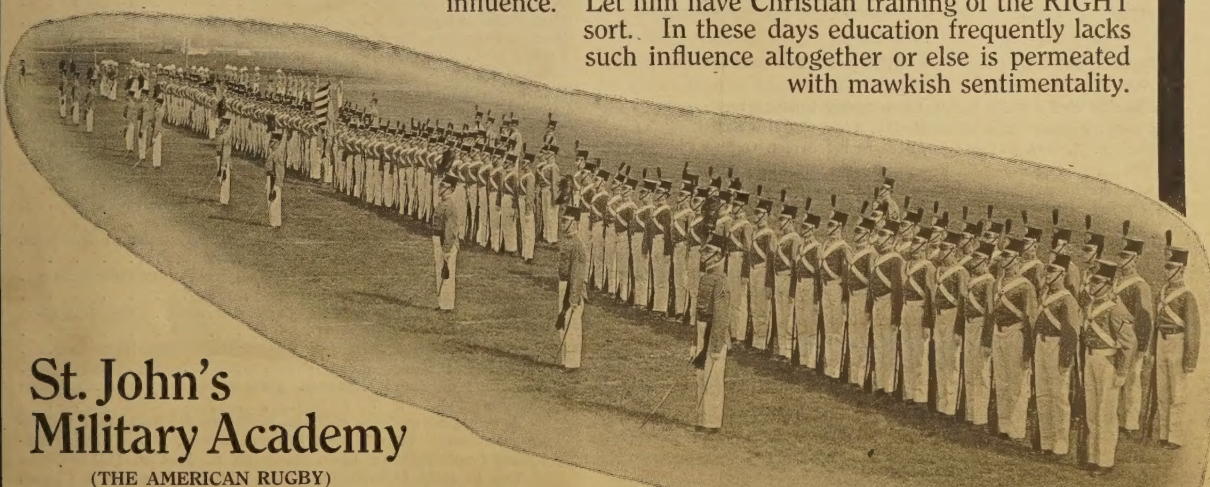
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The Living Church

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NO. 14

EDITORIALS AND COMMENTS

A Presbyterian View of "Membership in the Protestant Episcopal Church"

THE "Presbyterian View of 'Membership in the Protestant Episcopal Church'" which the Rev. Dr. Robert Ellis Thompson—whose books are almost as familiar to Churchmen as to Presbyterians—expresses in this issue, is one which must attract notice. His frankness and his courtesy in writing are alike commendable. We shall hope to show both qualities in reply.

The Protestant Episcopal Church asks for the allegiance of baptized people, not because it is descended from the Church of England, but because it is, in fact, the *American* branch of the historic Catholic Church. True, the Roman Catholic Church in America is also a branch of that Church, but its very name—and that name is incorporated in its creed—shows it to be a foreign Church. But apart from that, American Churchmen ask unprejudiced Christians to examine impartially those matters in which the American and the Roman branches of the historic Catholic Church differ, and accept the authority only of that one of them that can show the best claims on their allegiance, well knowing that the American branch must stand or fall by that test, and that we, its members, are sadly deficient in giving expression to much of the spirit of true Catholicity. Unless such impartial examination convinces men of the standing of Dr. Thompson that the Protestant Episcopal Church is actually the American Catholic Church, they will, as Dr. Thompson suggests, be entirely justified in allying themselves with the Roman Catholic Church.

And yet we must demur to Dr. Thompson's statement that his forefathers, as Scotchmen, "came from the Roman Catholic Church through the Scottish Reformation." Rather did they go out from the *Scottish* Catholic Church. The term Roman Catholic Church is an anachronism in history prior to the setting up of what Archbishop Benson aptly termed an "Italian mission" in England and in Scotland after the national Churches of those lands had thrown off the Roman obedience. As well might the term United States of America be written back into history earlier than 1776, as "Roman Catholic Church" be used of the national Catholic Churches of England and Scotland before the Reformation. "Roman Catholic" implies a definite religious body apart from the ancient national Churches of those lands, intruded direct from a foreign country when Papalism had been abolished by national Churches. The Catholic Church in England, renouncing the Roman supremacy, remained the Catholic Church in England. The Scottish Catholic Church must be held to have perished in the act, and the Presbyterian Church was founded in its place; for it is quite true that the Episcopal Church afterward planted in Scotland was an English mission, as the Roman Church afterward planted therein was an Italian mission; but the former of these ceased to be a foreign Church when it became autonomous and self-governing, and the latter has never ceased to be dependent on a foreign see.

And though it is ecclesiastically abnormal for a national Church to be out of communion with the larger part of the

Catholic Church, as the Anglican Churches are, it no more follows that the minority branches cease to be corporate sections of the Catholic Church, than that the majority branches do; and the fact of schism in the Catholic Church, first between East and West, second between two sections of the West, is one that must be reckoned with. Dr. Thompson is mistaken in holding that the Roman Church antedates the American "by a century" in this country. Neither Church was complete until it received its episcopate, and Samuel Seabury, first of American Bishops, was consecrated in 1784, and John Carroll, first of the Roman hierarchy in America, not until 1790. The Roman Church does outnumber the American, and, by immigration, is growing more rapidly, but it remains a foreign Church because governed from Rome; and the comparative efficiency of two forms of episcopacy and of mode and extent of discipline are not factors in determining the case.

But Dr. Thompson's contention that Roman Catholicism must be the natural refuge of those who seek the communion of the historic Catholic Church in America is well founded, unless the Protestant Episcopal Church can succeed in showing them that that body is, in fact, the *American* Catholic Church in the United States.

We believe that such a showing can be made to an impartial but painstaking inquirer, and that very many have been convinced is shown by the considerable number of accretions to this Church from other ministries; yet we admit that this could be made much clearer to the Christian world in general if the Protestant Episcopal Church would so plainly declare herself to be the American Catholic Church that the whole world would be confronted by the claim.

Not, indeed, that claiming it would make it true; but rather that being true, its truth would more quickly become apparent to the world, if it were widely proclaimed by official authority in the Church.

Thus we in the Protestant Episcopal Church are very much to blame, as we frankly admit, that very many, seeking to be good Catholics, see no other way than to become members of the Roman Catholic Church, accepting, therein, very much that is not Catholic at all.

We shall hope that Dr. Thompson may not be of that number. We can understand, indeed, that he may not see the importance of changing his ecclesiastical relationship at all. It is unfortunate that the contest between Presbyterianism and Churchmanship should generally be waged over the question of the Episcopate. That is not the main issue between the two. Rather should we seek together to discover whether the Church of our Blessed Lord is a concrete, continuing organism, capable of self-expression; and if so, to find that Church. A quest of that sort is the first step toward Church Unity. Better than individual conversions from one communion to another would it be for all the Christian communions to seek ways and means of coming together, after the separations and bitternesses of three and four centuries. So may we all seek to contribute to

that end, not toward a unity of minimums but toward one that should embrace all that ministers to the spiritual vitality of all the groups of Christian people in all parts of the world.

WE quite agree with Bishop Greer in his protest against the assumption that the Name of the Church is the chief subject, in importance, to be discussed at the coming General Convention. The false perspective that has seemed to make

**Bishop Greer
on the Issues**

a change in the common title of sufficient moment to justify secession would seem incredible if one had not met with it repeatedly in the appeals to prejudice that have been so widely circulated in lieu of argument against the change. Perhaps another whole generation may elapse before a change of Name may be effected; who knows? It all depends upon the spiritual progress that Churchmen may make.

As we have written many times before, the sole importance of this issue is one of perspective. The American Church is now presented to the world in a perspective that seems to limit her sympathies and her history to a term of less than four hundred years. That perspective seems altogether sufficient to men whose own sympathies are no greater.

But just as rapidly as Churchmanship secures its true balance, wherein all the history of nineteen centuries of the past and all the aspirations of an unknown number of centuries to come must be correlated, it is inevitable that the present Name must go. The larger and deeper a man's Churchmanship becomes, the more irritating does the narrow perspective of the present Name become to him, because he sees how unworthy it is of the Church, and how it stands in the way of the advance and the unity of the Church.

But we must discriminate between cause and effect. It is the false perspective of Churchmen that is chiefly wrong; the Name is only the effect and expression of that cause. If we should remove the effect without removing the cause we should have greater, rather than less, irritation in the Church. The contest is between Larger Churchmanship and Little Churchmanship. So long as Little Churchmanship is largely dominant, with its insistence upon the perpetuation of the quarrels of the sixteenth and seventeenth centuries, its refusal to see that the issues of the twentieth century are not those of earlier centuries, its inability to advance beyond those centuries of the past, its insistence upon preserving the way of thinking that was current in those centuries, that long it is inevitable that the Church will, in fact, appear before the world in that narrow perspective, and the change of title would be of little avail. Protestant Episcopal means Sixteenth and Eighteenth Century thought dominant at the steering wheel of the Church.

It may be quite true that there are more Little Churchmen than Larger Churchmen in the Church. When we see the low spiritual ideals of the rank and file of Churchmen—vestrymen spending all day Sunday on the golf links, small fractions of congregations making their communions on Sunday mornings, worldliness rampant in the Church and the people loving to have it so—we have no illusions. Little Churchmanship is dominant among us. A vote of those Churchmen who conspicuously neglect their religious duties would undoubtedly result in a heavy majority against the Change of Name, and it would be folly to underrate the numerical strength of that class of Churchmen. The same vote would similarly prevent any advance in Missions, in Marriage legislation, in Religious Education, in Church Unity—topics in which Bishop Greer expresses the hope for advanced legislation.

Three years ago there was reason to hope that the legislation of the General Convention of 1913 might be enacted from the perspective of the highest spiritual ideals to be found in the Church rather than from that of merely the majority. It is obvious that one or the other perspective must prevail; both cannot. The current demand for proportionate representation is a demand for the lower ideal—the demand that the Church should reflect average Churchmanship rather than maximum Churchmanship. The whole trend of opposition to the Change of Name has been based, not upon any showing that the larger perspective does not better describe the highest ideals of the Church than the lesser perspective, but simply that the ideals of the rank and file of average Churchmanship are better expressed by the lower perspective. We frankly agree that this is probably the case. And so the question of Name resolves

itself into a mere subordinate issue in face of the greater question: Shall the Church be governed from the perspective of the highest spiritual ideals, or from that of average spiritual ideals?

But let nobody suppose that the Name is the only issue that is subordinate to that greater question, for the same is to be said of each of the other issues enumerated by Bishop Greer. Test each of those other questions—"the more vigorous prosecution of the Missionary Work both at home and abroad," "Church Unity, Marriage and Divorce, Religious Education"—in the same manner. General Convention must choose between determining them by the highest spiritual ideals in the Church, or by the average ideals prevalent among Churchmen. You cannot legislate in accordance with the highest ideals on Missions, Marriage and Divorce, Unity, and Christian Education, and then change to merely average ideals when you vote on the Name. Larger Churchmanship or Little Churchmanship must dominate on *all* the issues alike; and the one stands for maximums in Churchmanship and the other for mere averages in Churchmanship.

We may hope that Bishop Greer's desire to "accomplish more good and get through with more of the work that counts and brings results at this Convention than at any previous Convention" is destined to fulfilment, only if the Church in the strongest centres in this country shall make the insistent demand that in *all* the questions to be voted upon in General Convention, the highest ideals of the Church, rather than the average ideals of the majority of nominal Churchmen, shall be the underlying motive.

THE Boston *Transcript* criticises Churchmen for refusing to enter into an agreement with other Home Mission boards to apportion fields in our own country among the different denominations for mission work, each agreeing not to plant missions in the field apportioned to another. "This incident," says the *Transcript*, "illustrates the real status of Church unity to date. The Episcopal Church is trying to lead in this unity through one of its agencies, while another agency refuses to take a first step toward practical unity. While refusing to give out further information, home mission leaders admit, in view of the council's experience, that the unity outlook is not bright on any other than its sentimental side."

But the whole case is this. The Episcopal Church, through all its agencies, desires to promote Church unity, but all its agencies also decline to be a party to pretending that it exists when it does not. Churchmen hold that the sacraments, as administered by the Apostolic Church, are important to all Christians; and as Protestants generally administer those sacraments, if at all, in a manner that Churchmen deem seriously deficient, it becomes the duty of the latter to plant its missions wherever it can sustain them; first, in order to give to our own communicants the spiritual food and assistance to which they are entitled, and secondly, to seek to bring others into touch with these.

Churchmen cannot occupy all the field that there is, and in choosing between fields it is perfectly proper to give preference to those that have least spiritual advantages rather than to those that have some form of Christian privileges already. To that extent we believe our Church boards generally desire to exercise the principle of comity.

But to promise in advance not to enter certain fields, or to assign fields irrevocably to Christians who administer deficient sacraments, our mission boards cannot do.

Of course the "Episcopal" contention as to sacraments may be all wrong and the Protestant contention all right. But the principle of "comity" is that each party should respect the convictions of the other, and Churchmen cannot pretend that they agree with Protestant Christians as to what constitutes validity in the sacraments. Hence it is useless to pretend that missions of one sort are equally good with missions of another.

If Protestants agree that "Episcopal" missions supply to any community everything that is needed for the spiritual life, and if Churchmen unhappily cannot concede the same as to Protestant missions, how may unity be obtained?

Perhaps it may be necessary for that problem to be solved before unity is possible; and so long as unity does not prevail, it is useless for mission boards to pretend that it does.

RESPECTING Dr. McKim's letter on Proportionate Representation printed in another column, we should suppose it were self-evident that if 400 clergy in New York were to be granted the right to cast sixteen votes in the House of Deputies, they must be represented by sixteen voters, in order that sixteen brains, with their various ways of viewing any question, might contribute to its determination; and also self-evident that the unit system of voting must then be abrogated in order to give voice to the view of each of the sixteen; and also that the sixteen must be chosen by as many separate constituencies in order that the representatives may actually represent the clergy and the laity and not merely the majority of the convention; and also that if diocesan conventions were to be permitted to elect deputies of such an extraordinary character they must first themselves be reorganized on a proportionate basis, which the diocese of Washington is not. Dr. McKim denies that Proportionate Representation is now asked for for partisan purposes, but he does not explain why the diocese of Washington did not first adopt the new system for its own convention before it asked that General Convention should adopt it, and a number of dioceses have expressly allied Proportionate Representation with another issue in asking that the former be enacted.

We cannot think that a system such as Dr. McKim has outlined, whereby votes but not deputies are graded on a proportionate basis, can be seriously considered in General Convention. Neither can we suppose that dioceses will vote away their rights for the sake of creating such a monstrosity as this, like to no legislative body that ever was created before or is ever likely to be created again.

THE report that Count Boni de Castellane has received from the Roman Curia a decree declaring his marriage null and void, and authorizing him to marry again with the rites of the Roman Church appears to be confirmed. It will be remembered that his wife had divorced him on the ground of adultery and had then contracted a fresh union, blessed by a French Protestant pastor. Now it is expected that application for the blessing of Rome upon this marriage also will be made, with probability of success.

And yet we are constantly told that Rome is the sole champion of the indissolubility of marriage! Doubtless there are pseudo-marriages that are null and void *ab initio*; but to invent preposterous grounds of canonical subtleties, and then to use them for gratifying the persistence of the rich and influential, is to prostitute the Church's power of binding and loosing.

Rome has played with the sanctity of the marriage vow, in our own day, in an altogether shameless manner; and this not, as sometimes happens in our own communion, by the lawlessness of individual priests, but by the official action of the Church itself.

BUT it would be unjust to stop at this condemnation of Roman failure to stand for the purity of marriage in this instance without also lamenting the still lower depths into which much of our American Christianity has fallen. Here are the New York papers of only a couple of weeks ago featuring the information of the second "marriage" of a Presbyterian minister, pastor of one of the most important of the northern New Jersey churches of that denomination, with the information that—

"The couple will spend their honeymoon in the northern part of Maine, not many miles from where Mr. Jones's first wife, from whom he has just obtained a divorce, is now living with her father."

And it is most unfortunate that one of our own clergy is named as having "directly after" this marriage sent "a congratulatory message" which "felicitated the bride and wished them both a joyous honeymoon."

What part of Christendom is able to cast the first stone at the Roman Curia?

NOW that the Sunday schools, weak though they are in summer time, are rallying to the relief of churches injured by flood and tornado, we may hope that the Relief Fund will

grow faster. Nearly a hundred dollars was added last week.

S. S. Scholars Helping

May we hope for much more this week? True, midsummer is a difficult time in which even to try to raise money. But this is a great emergency. We can do very much more if we all try together. Will we do it?

Please make checks payable to THE LIVING CHURCH RELIEF FUND, and mail to THE LIVING CHURCH, Milwaukee, Wis.

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to July 28, 1913

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ANSWERS TO CORRESPONDENTS

J. D. H.—(1, 2) White (*Am. Ch. Law*, pp. 199-202) discusses at some length the question of whether a rector, presiding at a vestry meeting and voting as a member of the corporation, may afterward, in the event of a tie, cast a deciding vote, being in effect a second vote, and holds that he may do so except where otherwise provided by statute. This would, presumably, apply to any question pending before the vestry. (3) The question of personal liability under the Ohio statute must be referred to a local lawyer.

A SUBSCRIBER.—A cincture should be crocheted to a length measurement of five yards when complete. It is impossible to say precisely how much should be allowed for knots, much depending upon how tightly they are drawn. A little experimenting will show.

T. T. C.—The original edition of the English Archbishops' Encyclical, *Sacpius officio*, is out of print. A new edition in English only, with historical introduction by the late Bishop John Wordsworth, is published by Longmans at 40 cents.

INQUIRER.—The "Catholic Papers" of the Clerical Union are published in book form with the title *Inspiration and Other Essays* (Milwaukee: The Young Churchman Co., 75 cents; postpaid 85 cents).

E. A. L.—Where one seeks to give one-tenth of his income to the Lord, it is proper that all religious and charitable expenditures should be charged to that tenth.

A CRADLE SONG

Oh, baby, 'tis thy mother's arms
Enfold thee—she who soothes thy cry,
Chanting thee one of God's dear Psalms
For lullaby.

The Lord, wee lamb, thy Shepherd is,
In pastures green, by waters sweet,
The paths of right thou can'st not miss:
He guides thy feet.

For thee He doth Himself prepare
The very Bread of Life; and lo,
The Cup of Love doth everywhere
For thee o'erflow.

His goodness and His mercy wide
Through all thy days shall follow thee,
And thou in His own House shalt bide
Eternally.

275 Clinton avenue, Brooklyn, N. Y.

CHARLOTTE LEECH.

"THE INSTINCT for another life is a presumption of its truth. My own belief is that the son whom you loved is not really what we call dead, but more actually living than when alive here. I think I can see, as far as anyone can see in this twilight, that the nobler nature does not pass from its individuality when it passes out of this one life." This faith of his young manhood remained with the poet during the passing of the years. Thus did he say: "In my age I have a stronger faith in God even than in my youth."—*Alfred Tennyson*.

THE GIFT OF GRACE

FOR THE ELEVENTH SUNDAY AFTER TRINITY

BY the grace of God I am what I am," declared St. Paul, who, in spite of his assertion, was by no means the least of the apostles; and if he was great it was surely because he recognized his need.

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican." The one found need in the presence of God, and was blessed in his prayer. He found grace, as did St. Paul; and the gift of grace is our faith. Thus "saved by grace" and "justification by faith" are more than mere sectarian shibboleths; for they assert a truth that is woven throughout all Christian teaching; that to accept the Gospel is to find our lives redeemed.

And how simply St. Paul declares that Gospel! "Christ died for our sins according to the scriptures: was buried . . . and rose again: was seen: and last of all He was seen of me also." No wonder that Saul became Paul! Ah, if we really believed these things!

Yes, the gift of grace is faith to believe what St. Paul believed, and as St. Paul believed, and others with him. We declare that we believe. We battle for what we call the truth. We even spend and are spent; but do we *know*; are we *sure*? We cannot know or be sure until we find that we have need.

Some people accept their religion as the pampered accept the good things of the table. There is never any real hunger, and therefore no true appreciation of the good spread before them. There is no rest like rest well earned; no sauce like hunger; no nectar to compare with the water drunk by the thirsty; and there is no faith like that of those who hunger and thirst after righteousness; for what use can we have for that which we do not need? Therefore, to recognize our lack is to open the way to faith; and to have faith is to have all that faith implies.

The Pharisee was content with his condition and with himself. He was unconscious of any want that God might satisfy. God had blessed him with caste, and wealth, and all that his narrow mind conceived to mean success. The publican was poor, without family or position, and he knew himself for a sinner; but he believed that God was his Father, and out of his necessity he pleaded for relief, and obtained it. It is far easier to pray in the time of our tribulation than in the time of our prosperity, as most of us know; for this world may become so desirable that we lose all desire for the other.

But out of our necessity springs faith. When riches are denied us here, we can look for the unspeakable riches of the hereafter; when tears become our lot now, we may look to the time when God shall wipe away all tears; when we fail in life, as this world counts failure, we may remember Him, whose earthly life was crowned on the cross; when the heart yearns for love denied, we may share in the tenderness of Him who is Love; and in whatever way our secret lives are bruised and broken, we can, if we will, learn our need; and, lacking, we can pray for the grace of faith, that answers every want. When the Lord is our Shepherd we shall not want.

And this faith really satisfies. "Whatsoever ye ask, believing, that ye straightway receive." "Well begun is half done" is a true proverb, as we see when we think about it. The goal is in sight when we set out upon the journey; and nearly all ends await but a beginning. In faith we begin; and when we have faith we participate in the results sought. The ultimate light sheds its rays along the entire path that leads to the light itself.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff comfort me . . . Thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

R. DE O.

THERE is a story told of a workman of the great chemist Faraday: One day he knocked into a jar of acid a silver cup. It disappeared—was eaten up by the acid, and couldn't be found. The question came up whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver and recover his cup, I believe God can restore my sleeping and scattered dust.—*Anon.*

TRAVEL PICTURES

THIRD SERIES

By PRESBYTER IGNOTUS

I.

THE uppermost deck of an ocean liner is not the best place in the world to write: there is so much sea, and sky, and moving air, that one is tempted to close his portfolio, lean back in a long chair, and bask in silence, "inviting his soul." If one resists that temptation, spindrift spatters the paper; shuffleboard distracts; the steward comes with chicken broth or tea; and Lois and Eleanor come insisting, as of right, on more fairy-tales. Yet the voyage is nearly over, as the gulls attest. Presently we shall smell the pungent, aromatic peat-smoke drifting from the Irish coast; we shall see the naked hill-sides with their sentinel round-towers; and in a few hours Queens-town Harbor will open out before us its unspeakable beauties. So, if I am to begin the Third Series of these holiday letters at the proper place, *videlicet*, at the beginning of the holiday, I must reopen the portfolio, shut out (so far as may be) the immediate distractions, however seductive, and set myself to my writing.

It is pleasant to believe that people are looking forward to some measure of participation in my summer experiences: so a great many letters assured me, with references to scenes and persons heretofore described that showed sympathy and good memories, and because we are really quite old friends now, and because the style is the man, as Buffon put it, I mean to be as direct and first-personal as I please, with no attempt at formalities, no trying to be either guide-booky or "improving." There is fair warning; and if anyone is dissatisfied, his money will be returned at the door, at the end of the first act. ('Tis a mixed metaphor, I know; but Rhetoric, too, is on her vacation!)

WHAT A MICROCOSM a great steamer is! All sorts and conditions of humanity are there, ready to be studied, from the captain on the bridge, in the glory of visible authority and responsibility, to the sweating stokers out of sight, at least equally necessary to our progress, but most inequitably rewarded. First cabin, second cabin, steerage: all much alike in the essentials, and classified, for the purpose of the voyage, only by the least important attribute of all, their length of purse. A very young man, looking down at the second cabin from the veranda-café of the first, said to me, with complacent superiority, "I dare say, now, that there are very worthy people traveling down there!" It reminded me of those amateur sociologists who talk of "the poor" as if they were a distinct genus, forgetting that "the poor" are only people with less money than others, but with bodies and minds and souls of the one divine pattern, however marred. A snobbish college-president, addressing the members of an hereditary patriotic society last winter, spoke superciliously of "new citizens from the steerage"; to whom I could not forbear retorting that we then present were all descendants of immigrants, and that steerage accommodations to-day are better than those our seventeenth-century ancestors had, at the best! What an odious thing snobbery is, wherever and however manifested! (At the same time, I confess that I can realize universal brotherhood better from being in the first cabin. You remember Emerson's aphorism: "Do not be consistent, be true; consistency is the bugbear of little minds.")

THE GOOD *Lacopia* belongs to that line whose owners boasted justly, up to two or three years ago, that they had never lost a life. And somehow one is conscious of a wise discretion on their boats, which is sometimes lacking on others. Speed is not the great *desideratum*, nor tawdry gilding. And if there is not the amplitude one finds on the *Rotterdam* and *Nieuw Amsterdam*, still, there are compensations. "To sail on a Boston boat means much," I heard a famous Bostonian say recently, "for half its passengers will be Bostonian, and the other half will be people who have good sense enough to want to travel with Bostonians." How characteristic—and how just!

This voyage proves it: for here is the first citizen of Boston, *Gulielmus Massachusettensis*, with some of his clergy; and others whose names adorn the Harvard Triennial, the "Social Register," and the club lists of the Back Bay, so that the walk-around before dinner on Deck A might be a section of the opera-house foyer between the acts, save for the difference in costume. As the voyage draws to its close, we are learning whence our fellow-passengers came and who they are: and the epigram quoted above is fully justified. From Texas, California, Virginia, Illinois, Toronto, Vancouver, they almost cover the continent. Every variety of local accent is heard, with the twang of Australia and the throatiness of England for good measure. But there is no high play in the smoking-room; the printed warning against professional gamblers seems unnecessary. And who dare repeat the old accusation, that Bostonians are cold and distant, in the face of the good fellowship that has set us all bowing and chatting like old friends?

SUNDAY on board an English ship has its own peculiar charm. It is unfortunate that no provision is made for a little chapel with a portable altar, so that the Divine Mysteries might be reverently celebrated, as one sometimes finds on Italian vessels, where all necessary *ornamenta* are kept ready for the use of any priests crossing. And surely, in view of the fantastic luxuries offered by the newest ships, space could be set apart for an oratory available at all times for private prayer. But the regular ship's service, taken by the officers (the captain, or, in his absence, the purser) is a sort of family prayer. The lounge is crowded, sailors, stewards, and stewardesses having the place of honor. The Union Jack, spread over a table, makes a prayer-desk of it; and Matins is said so heartily and feelingly that it does one good. Even the layman's unexpected emphasis gives the familiar Office fresh significance; and the hymns ring out gloriously. Usually the chief ecclesiastic on board makes a little sermon: it is seldom so crystal-clear and helpful as that we heard on St. Peter's Day (from the text which tells of "The Shadow of Peter"), on "The Influence of Reserve Strength." Scores of people stood up through the whole service; as many sat on the floor for lack of chairs. After all, we realize more our complete dependence upon God when we are out of sight of land; and last year's terrible disaster brought home to us the truth that a floating palace is only a boat, after all.

WIRELESS TELEGRAPHY has added one new peril to transatlantic travelers, even if it has removed many others: I mean the absurd daily paper. Who the microcephalous idiot is that selects preposterous fragments from the world's news to be transmitted to ships at sea is carefully concealed from the angry readers. It would be quite possible (though not specially desirable, in my judgment) to prepare a single page of salient news-happenings, *a la* Marconi, that should be worth reading; but to insert a few banalities about fashionable divorces, hold-ups, and professional baseball into a stale advertising sheet and call the result a daily paper, is really preposterous!

There are two improvements greatly needed; of unequal importance, but both easy of accomplishment if the companies cared. The first is to print the home addresses of passengers on the list which gives their names. That would do much to quicken acquaintance at the beginning of the voyage. And the second is to abolish tipping. Half the people on board look worried to-day: they are calculating how much to tip each servant who has a reasonable claim to such recognition. It isn't a very large amount in the lump: ten shillings to the saloon and stateroom stewards each, two shillings to the bathroom steward, a shilling to "boots," four shillings to the deck steward, as much to the library attendant, a shilling each to the sailor that places your chair on deck and the boy that takes your coat at the saloon entrance, thirty-three shillings, say \$8.25 altogether. But who would not gladly pay ten per cent. additional for his passage to be freed from the doubly humiliating task of tipping all these people who have helped to make the voyage comfortable? I know the force of long-established custom; but "custom without truth is but the rust of error." A new London hotel, absolutely prohibiting gratuities, has never had a vacant room since it was opened.

I HAVE BEEN telling stories, as usual, to children of all ages.

One special favorite centres round that dear little rhymed night prayer which some of you know:

"God bless this house from roof to floor,
The Twelve Apostles guard the door;
And four good angels round my bed,
Two at the foot, two at the head,
For Jesus' sake. Amen."

It was touching to note the number of grown-ups who came to ask for copies of that; even a Harvard undergraduate blushing and confided that he would like it, with a morning prayer to match. So I gave him this:

"My God, I offer Thee to-day
All that I think, or do, or say.
Teach me, dear Lord, Thy holy will,
Help me my duty to fulfil,
For Jesus' sake. Amen."

And another, for busy people, which I learned from dear Father Huntington when I was a boy:

"O my God, I believe in Thee, I hope in Thee, I love Thee;
and I grieve for having so often wounded Thee by my sins."

One evening, by special request, we had ghost stories, much to the disturbance of one uninvited and matter-of-fact listener, who pointed out that such tales, being plainly untrue, were unwholesome, and suggested extracts from the *Rollo Books* instead. But I am confident that the altogether delightful circle of school-boys who sat on deck in a circle and followed the adventures of Red Mantle the Barber Ghost with breathless eagerness would have resented the substitution.

THERE IS NOT much variety about life on ship-board. The truly conscientious do exercises in the gymnasium, walk round the deck a stated number of times, and play shuffleboard enthusiastically. Eating-time comes too frequently; and most people eat too much of the dainties so lavishly provided, I fear. Reading, casual conversation, and long, blissful, passive silences are the other occupations available. (I leave out bridge and poker, be it observed, nor mention flirtation.) I have tasted every shelf in the ship's library: chuckled over George Birmingham's *Doctor Whitby*, and appreciated the political significance of his *Red Hand of Ulster*; touched the lowest depth of imbecility in *The Sorcery Club*; devoured the newest book on Siberia; sought in vain for *The Secret of the Pacific*; and followed eagerly the adventurous career of Col. Chailé-Ling, whose autobiography, *My Life in Four Continents*, is just out. But after all, I turn back to my pocket Browning with satisfaction; and then to the sublimer poetry of the daily Lessons, with their unfailing benediction. There, if anywhere, is found the balsam for an aching, lonely heart.

"LAND AHEAD!" All the deck is in motion, as a low grey line appears; is it a cloud-bank, or is it Inisfail, Island of Saints, and most distressful country? Ireland, indeed! We shall anchor in Queenstown harbor before dark. God save Ireland!

PRESBYTER IGNOTUS.

DIDN'T NEED A CHURCH PAPER

WHAT Church paper do you take?"

"None. Haven't time to read. Take more papers now than I can read."

"When and where is our next General Convention?"

"Don't know."

"What is our Mission Board doing now?"

"Don't know."

"Have we a Mission Board at all?"

"Think we have, but don't know for certain."

"Is it doing anything?"

"S'pose it is. Don't really know."

"How much money did it raise last year?"

"Don't know."

"Where is home mission work most needed?"

"Don't know."

"What is our membership in the United States?"

"Don't know."

"What is it in New York?"

"Don't know, can't say."

"Who are some of our strongest men?"

"Don't know."

"What good are you to the Church, anyhow?"

"Don't kn—that is,—well, you see—?"—Adapted from *Scottish Chronicle*.

PROGRESS AT LINCOLN CATHEDRAL

Restoration of Chapels, Improvement of Services

CANON WAKEFORD ON "THE WORK OF A CATHEDRAL"

Woman Lectures on Voice Training for the Clergy

OTHER LATE ENGLISH NEWS

The Living Church News Bureau
London, July 15, 1913

THE Lincoln *Minster Gazette* continues to afford abundant indications that we have at last at Lincoln a Dean and chapter who fully apprehend the true function of a Cathedral church, and who are determined, moreover, to do what they can to realize such ideal. The really remarkable work begun there under the initiative of the present Dean and the new Precentor towards restoring some of the various chapels in the Minster—namely, the Lady Chapel, Bishop Fleming's Chapel, the Chanters' Chapel, and the Ringers' Chapel—to something like their beautiful appearance in mediaeval times, and the still more important work of bringing the ritual services of Lincoln Cathedral into closer conformity with the reverent and dignified standard of worship prescribed by the Church in the Prayer Book, is being steadily pressed forward. I have lately drawn attention to the announcement in the *Minster Gazette* that the Precentor had been able to obtain for the choir a full set of introit books with music, and the ancient introits were again to be used instead of modern harmonized anthems. And now it appears that during the past month by the vote of the Dean and Chapter the use of unleavened bread has been reestablished at the Cathedral altars.

Canon Wakeford, Precentor of Lincoln, and editor of the *Minster Gazette*, has an important article in the July number of the *Gazette* on "The Work of a Cathedral." Is there any great work to be done, he asks, in modern England by the Cathedral churches? Some of these stand in the midst of great populations, as for instance St. Paul's in London, and there it is obvious that they may serve as any other large churches to gather great congregations for special occasions. But the Precentor of Lincoln rightly points out that this is not the true function of the Cathedral. He goes on to say:

"The Cathedral exists at the centre of diocesan life to offer to the clergy and people of the whole diocese a standard of worship and incentive and stimulant to devotion and Christian fellowship. The order of the services, which are appointed to be rendered in strict liturgical form and with all possible beauty of music and ritual, and organization also of a complex body of priests and lay clerks and choristers and vergers, afford to all persons a standard which cannot be matched in detail in the parish churches but which is none the less a directory and an example for all who desire anywhere to follow the rule of the Church in public devotion and common prayer." It is therefore plain, he says, that those who constitute the Cathedral body should strive to set out the principles of the Prayer Book in the whole conduct of the service and to give a living witness to the wisdom of our forefathers. In shaping and determining the order of service in the parish church the incumbent is often bound to reckon with prejudice and local conditions which make his ministry abortive if he did not yield in some matters to the local demand. But there is no reason, or place, the Precentor continues, for such a compromise in the administration of a Cathedral: "There the church warden has no voice and the aggrieved parishioner no standing. The rich man there has no greater importance than the poor man, and a decision can be taken by the Dean and Chapter without reference to subscribers. Now all this freedom ought to be used in the service of the church loyally and thankfully with a grave sense of the responsibility that is conferred by so great an opportunity. And that is the cause and motive of every change in our Cathedral order. We are under an obligation: we must with the courage of our charge obey the rule of the Church and follow the direction of the Prayer Book."

These are brave and wise words, and it is most earnestly to be hoped that they will not be unheeded by those Cathedral authorities in this country who have not yet made any serious attempt, as the Lincoln Chapter are doing, to restore the great churches over which they have charge to their original and proper use.

Miss Elsie Fogerty has recently delivered the inaugural lecture of a clerical training course at Queen's College, Birmingham, the Bishop of the diocese presiding. The course follows the first examination of Ordination candidates in voice and speech training, which was carried out at the Trinity Ordination under the Bishop's supervision.

Miss Fogerty said, in the course of her lecture (as reported in the *Times*), that it was the dread that training itself must

produce unreality which, more than anything else, had kept back the growth of an adequate system of voice and speech training for those entering holy orders. She went on to say that the object of intoning was twofold—practical and psychological: it made the actual rendering of the service easier for clergy and congregation, and it repressed those individual elements of delivery which might stand between the hearer and that mood of devotion which was of the essence of worship. There was not the slightest reason why intoning should be monotonous, ineffective, or unreal. The remedy lay in the cultivation of pure vocal tone as the foundation not merely of that, but of all forms of delivery. The first thing to be done was to tune the voice as a whole, not to strain it to one difficult pitch, but to "make it" as a musical instrument; tone was simply the result of the perfect action of all the nervous and muscular coördination used in the production of the human voice. If intoning were based in the first instance on the teaching of a perfectly natural method of tone production, and, above all, if care were taken not to destroy the natural texture of speech in intoning, it would be found far easier, and, except in the case of those with thoroughly defective ear, the pitch difficulty would soon diminish.

After giving some hints on voice training, Miss Fogerty went on to say that the first essential of good reading was to give the eye time to report to the mind; to speak only when the meaning of what was to be spoken had consciously come to us. By practice this could be done with incredible speed, but at first it must be slow. Even later one must not forget that the process had to be carried out inversely in the minds of the hearers.

There was an account in last week's *Church Times* of the memorial monument to the late Canon Brooke, vicar of St. John's the Divine, Kennington, which has been placed in the sanctuary of that noble South London church, and was dedicated on Saturday week by the Bishop of Southwark in the presence of a large company of English Churchmen. The monument was designed and executed by Mr. W. Reynolds Stephens, who has been entrusted with the Orchardson memorial to be placed in St. Paul's, and a cast of the present work was exhibited in this year's Royal Academy and was generally admired. The memorial is in the form of a cross, and is let into the oak panelling of the north wall of the sanctuary. The design is executed in bronze upon a background of black marble. Its main feature is the figure, three-quarter life size and in high relief, of Canon Brooke, who is shown kneeling in prayer with clasped hands looking toward the High altar. He is vested in a richly embroidered cope adorned with rubies.

The same issue of the *Church Times* also contained a description of three of the arabesques to be placed in St. Alban's, Holborn, as a public memorial of thanksgiving for the completion of its fiftieth year, which were temporarily placed *in situ* for the recent Patronal Festival. In the first arabesque, placed close to where the late Rev. Arthur Henry Stanton used to hear confessions, are painted the coat of arms of St. Alban and of the Rev. Mr. Stanton. The inscription is as follows:

"Begun as the thankoffering of a friend for the recovery of Arthur Henry Stanton, priest, whom, ere it was placed here, God called to rest, March 28, A. D. 1913. Pray for his soul, who, for fifty years in this place, ministered to the healing of many."

In the memorial to the Rev. Mr. Mackonochie is depicted the Blessed Virgin Mary with the Holy Child Jesus, chalices containing snowballs, and angels surrounding. Both dogs are also represented who watched so faithfully over Mr. Mackonochie's body and so helped the searchers to find the body. The inscription reads thus:

"Pray for the soul of Alexander Heriot Mackonochie, vicar of this church from its commencement in A. D. 1868-1885. He then exchanged cures with the vicar of St. Peter's, London Docks. He fell asleep in the snow in the Mamore Forest, guarded by the two dogs, Righ and Speirag, December 15, 1887."

The next arabesque is of much the same design, the idea of the snowballs being again repeated (with angels surrounding). The inscription is as follows:

"Pray for the soul of Alexander Chinnery Haldane, D.D., Bishop of Argyll and the Isles, who fell asleep February 16, 1906. His two dogs, Righ and Speirag, guarded the body of his old friend, the first vicar of this church, when found dead beneath the snow in the Mamore Forest, the 15th day of December, 1887."

The other frescoes will be placed in the church as they are completed, "but the beauty of those already finished gives great promise of what is to follow." They are designed by Mr. J. H. Comper, the eminent ecclesiastical architect and ecclesiologist. The public memorial also include the Stations of the Cross, and the subjects of those already completed are treated with great devotion and show much richness of design.

It is officially announced that the Rev. R. H. Charles, D.D.,

Speaker's Lecturer in Biblical Studies at Oxford University, has been appointed to be the new canon of Westminster, in succession to the late Canon Barnett. Dr. Charles was born in Ireland in 1855, and has been (says the *Times*) "one of our leading scholars in that Apocryphal and Apocalyptic literature which has in recent years occupied so large a place in Biblical study." He had an exceptionally brilliant career at Queen's College, Belfast, and later at Trinity College, Dublin. He graduated at Trinity College in 1887, and for some time afterwards continued to read theology at the university. In 1888 he was ordained in the diocese of London, and served in several parishes in London, among others St. Mark's, Kennington, under Bishop Montgomery, the present S. P. G. secretary, when vicar there, but his literary work soon occupied all his efforts. From 1893, when he published a translation of the Book of Enoch, "he has written a series of important works which have brought him a European reputation, and made his name familiar to all theological students in every part of the world." Within the last few weeks he has issued an important work in two large volumes on the Apocrypha of the Old Testament in English. The work contains contributions from many scholars who have worked with him as editor.

"Dr. Charles's appointment to a canonry in Westminster Abbey," adds the *Times*, "brings a scholar to London who has won a wide circle of friends both in Dublin and Oxford by his sympathy and readiness to help fellow-students. He will have still further opportunities of contributing from his learning, not only to the instruction of the congregations who attend the abbey, but to those various centres of theological study in London of whose welcome he is already assured."

J. G. HALL.

BISHOP GREER ON GENERAL CONVENTION

Protests Against the Assumption that the Name is the Chief Subject of Legislation

OTHER HAPPENINGS IN NEW YORK

Branch Office of The Living Church }
416 Lafayette St.
New York, July 29, 1913 }

BISHOP GREER has protested, in the daily papers, against the widespread assumption that the question of the Name of the Church will be the chief or most important matter to come before the approaching General Convention.

"It is unfortunate that popular attention should be centered on this one matter," said Bishop Greer, "when so many more important matters are to be considered. The more vigorous prosecution of the Missionary Work both at home and abroad, the report of the Commission on Church Unity, Marriage and Divorce, Religious Education, and many other important measures bearing upon the greater efficiency of the Church are subjects of more moment than the proposed change of the name.

"We hope to accomplish more good and get through with more of the work that counts and brings results at this Convention than at any previous Convention. I am led to speak of this matter at this time because the subject has come up at many of the preliminary diocesan conventions, and it has been almost invariably seized upon by the local press as the most exciting topic of discussion. According to all the importance which it deserves, it still assumes a place secondary to many other matters which will come up for discussion next October."

Arrangements and dates for various meetings in New York City during the General Convention under the auspices of societies and associations devoted to special interests are rapidly approaching completion. The alumni of the Berkeley Divinity School, and the Associate Alumni of the General Theological Seminary will have reunions, both on Thursday evening, October 16th.

Society Meetings

Nearly 7,000 baptisms are on record at St. Chrysostom's chapel of Trinity parish. As duplicate certificates are frequently asked for, and a search for a particular record involved the expenditure of much time and patience, a card index to the register was begun some time ago. It is now complete and will save much time and labor. It took one man more than two weeks to arrange the list of names in alphabetical order. There are not many churches in the United States that can show so large a number of Baptisms in the same length of time.

By the will of the late John H. Comer, at one time private secretary to Colonel James Fisk, the Church of St. John the Evangelist, New York, receives \$5,000; the Old Ladies Home, Middletown, N. J., \$3,000; the Church Mission for Deaf Mutes, \$5,000.

The Comer Bequests

MISSIONARY SESSIONS OF GENERAL CONVENTION

THE committee appointed at the General Convention in Cincinnati to arrange for the discussion of missionary topics at the Convention in New York in October, has prepared its report for submission to the first joint session of the two Houses of the General Convention. This is to be held on Friday, October 10th, and this session will decide whether or not the programme, as prepared, is to be followed.

The first joint session will be held at eleven o'clock on October 10th, when the triennial report of the Board of Missions will be presented, to be followed by addresses by Bishop Lloyd, as president of the Board, and Mr. George Gordon King, as treasurer. The afternoon of the same day it is proposed to devote to a discussion of the Church's conditions and needs in the domestic field. Bishop Thurston of Eastern Oklahoma, has been asked to speak of the opportunities in the prairie states of the West. Bishop Thomas of Wyoming, will discuss conditions on the receding frontier. Bishop Funsten of Idaho, will tell what ought to be done in the growing communities of the Northwest, and Bishop Nelson of Atlanta, will speak of the interesting and important work to be undertaken and developed among the mountain and mill people of a number of the Southern dioceses.

The next joint session is scheduled for the afternoon of Tuesday, October 14th, when the work in the Orient, especially in China and Japan, will be the subject of addresses by the Rt. Rev. F. R. Graves, D.D., and the Rt. Rev. John McKim, D.D. Bishops Roots, Huntington, and Tucker are also expected to be present to take part in the subsequent discussion.

It is proposed to hold the third session on the morning of Thursday, October 16th, when the Church's work in two continents will be considered. Bishop Kinsolving of Southern Brazil, will speak of the problems and opportunities confronting the Church in South America. Bishop Aves will deal with conditions in Mexico. Bishop Rowe will tell the story of the Church's work in the Northland.

On the afternoon of Monday, October 20th, the fourth session will be held for the consideration of the Church's work among Indians, Negroes, and West Africans. The first phase of the subject will be dealt with by Bishop Morrison of Duluth. Bishop Bratton of Mississippi, has been asked to discuss our responsibility to the black people in this country, while Bishop Ferguson of Cape Palmas, will tell what the Church is accomplishing among his people in West Africa.

The final joint session it is proposed to hold on the morning of Wednesday, October 22nd, when the needs of the Church in the island world will be the topic under consideration. Bishop Knight of Cuba, will speak of his wide experience and observations in the West Indies. Bishop Restarick of Honolulu, will tell of the progress of the Church's work in the Hawaiian Islands. Bishop Brent of the Philippines, will discuss conditions and opportunities in the district under his care.

With the cordial approval of the Presiding Bishop, the committee expects to recommend to the first joint session, at which Bishop Tuttle will preside, that four laymen be elected to preside at the subsequent sessions.

The plans of the committee provide for comparatively brief introductory addresses by the appointed speakers, to be followed by questions and discussion from the floor.

The committee has arranged for two other occasions of great interest and importance. On the evening of October 12th, in the Cathedral of St. John the Divine, Bishop Roots of Hankow, will preach the triennial sermon before the General Convention. On the evening of October 17th, in Carnegie Hall, a missionary mass meeting is to be held under the joint auspices of the Committee of Arrangements and the Laymen's Missionary Committee of the diocese of New York. Bishop Graves of Shanghai, Bishop Brent of the Philippines, and Mr. George Wharton Pepper of Philadelphia, are to be the speakers. In order to provide for the convenience of the largest possible number of those desiring to attend this meeting, arrangements have been made to place the boxes and the seats in the orchestra on sale. Mr. Henry L. Hobart of 120 Front street, has charge of this feature of the meeting. Present indications are that the number desiring to attend this meeting will be far in excess of the capacity of Carnegie Hall. It is probable that another meeting will be arranged for the same evening in the Church of Zion and St. Timothy, at which some at least of the Carnegie Hall speakers will be heard.

MISSIONARY BULLETIN FOR JULY

New York, July 22, 1913.

A YEAR ago on July 1st the receipts from parishes and individuals, the Woman's Auxiliary, and the Sunday schools were \$819,932.93. This year they are \$838,639.63, an increase of \$18,706.70. The increase a year ago over the figures of July 1, 1911, was \$85,365.18.

Contributing parishes, 1913	5,446
Contributing parishes, 1912	5,377
Increase	69
Parishes completing apportionment, 1913	1,818
Parishes completing apportionment, 1912	1,616
Increase	202
Dioceses and missionary districts completing apportionment, 1913....	11
Dioceses and missionary districts completing apportionment, 1912....	12
Decrease	1

The above is a substantial increase, and while it is not as large as we had hoped for, we are profoundly grateful to be able to make this statement. Two months yet remain of our financial year to secure the balance. Let us look at the situation.

The appropriations on July 1, 1913, were	\$1,397,772.82
The deficit on September 1, 1912, was	197,633.12
Total amount required by September 1, 1913.....	1,585,405.94
Toward meeting this we count on receiving from—	
The Woman's Auxiliary United Offering.....	\$80,000.00
Interest	85,000.00
Miscellaneous sources	5,000.00
Undesignated legacies (in hand)	124,817.49
	294,817.49
Leaving a balance of	1,300,588.45
which is the apportionment.	
Toward meeting this we have received from—	
Parishes and individuals.....	\$569,859.27
Sunday Schools	169,506.87
Woman's Auxiliaries	99,273.49
	838,639.63
Amount still required	\$461,360.37

to close the year with all bills paid, and to make such report to the General Convention.

Last year between July 1st and September 1st we received from the last above sources, *i.e.*, from parishes and individuals, Sunday schools, and the Woman's Auxiliaries, the sum of \$191,000. If no more than this same sum is received during this and next month, then last year's deficit of \$197,000 will be further increased by \$73,000, so that it will stand at \$270,000.

A little more than 1,000 parishes and mission stations so far have contributed nothing. Of those that have contributed, 3,628 have not yet completed their apportionments.

We are now in the midst of the vacation season, and many, many people are away from their homes. This is not only right but necessary whenever possible. And we are deeply grateful that it is so. But for the Church, there is no vacation. She has souls to win for Christ wherever they are to be found. In the brotherhood of mankind the material world is knit together in a common interest and self-preservation makes us kinsmen. But through the Blood of the Lamb of God, "we are children of God; and if children, then heirs; heirs of God, and joint heirs with Christ."

This is the message. Shall our responsibility cease before we have done our all?

Very truly yours,
GEORGE GORDON KING,
Treasurer.

THE ALTAR OF THE SKY

The lamp incarnadine—the sun
That swings from east to western sky;
The candles gleaming, one by one,
Are stars that mount on high.

But hangs before an ebon veil.
Then sing a solemn requiem hymn,
And bear sweet Day all cold and pale
Out to the vision's rim:

There waits a dawn to quench the light
That flickers in the sockets gray,
And live, a new-born holy rite,
And raise aloft a Day.

BENJAMIN FRANCIS MUSSER,

BEQUESTS FOR PHILADELPHIA CHARITIES

Sums Left by Rev. Dr. L. T. Chamberlain

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, July 29, 1913 }

THE Rev. Dr. Leander Trowbridge Chamberlain, who died in New York in March, left \$165,000, excepting a small amount, to parishes and charitable institutions in the Church. Holy Trinity receives \$20,000 to be devoted to the uses of a Holiday House founded by Dr. Chamberlain in memory of his wife. This is a summer home for the needy of the parish. The Episcopal Hospital receives \$5,000 for the endowment of a bed; \$5,000 goes to the Academy of Natural Sciences in memory of Mrs. Chamberlain and her father. Dr. Chamberlain expressed the belief that the estate should be devised in behalf of these objects in which his wife was interested, since the money was bequeathed to him from Mrs. Chamberlain.

Dr. Chamberlain was a Presbyterian minister of distinction, a student of social problems, author of a number of books, and a member of a number of national organizations including the National Municipal League, the American Civil Service Reform Association, etc. His wife, who died in 1894, was a daughter of Isaac Lea of Philadelphia, the distinguished naturalist.

The rector of St. George's Church, West End, Fr. Smith, has moved into his rectory, which has been much improved. In order to provide for a parish house in the future, the rectory was moved from its old site to one on Cedar avenue, in which direction it

faces. The cost of the work done on the building, including that of removal, was \$4,000. This sum was much more than was anticipated by Fr. Smith. The entire amount was raised outside the parish by the rector. In addition he has raised a sufficient amount to make the building fund for the new parish house amount to about \$5,500. To this have been added some sums by the members of the parish. It has been the intention of the rector to erect the parish house this summer, but the bids for the work have exceeded the amount in hand. Fr. Smith hopes to be able to take up the building of the parish house in the fall.

After many years of rumor there seems to be some ground for hope that the Pennsylvania Hospital for the Insane, familiarly

known as Kirkbride, will be removed in the near future. This asylum occupies the entire southern part of the parish of the Church of the Holy Comforter, the Rev. Edward James McHenry, rector. On this account the progress of this parish has been retarded. In spite of this obstacle the progress of this parish has been wonderful during the past ten years. This summer has been particularly notable in this respect. But the closing off of the section of West Philadelphia by the asylum has caused the neighborhood to deteriorate. A large number of colored people have moved in and an altogether undesirable class of people has gathered. But with the removal of the asylum and the return of valuations of property this will all be changed. Transportation is good, the centre of the city is but twenty minutes' ride. For these reasons it is a desirable residential neighborhood. An organization of citizens has been formed for the development of the community. If the hopes which grow out of the removal of the asylum and the efforts of the organization of citizens are realized, a great work is in prospect for the Church there.

DOWN ALONG the Rio Grande in places where nothing else will grow there grows wild a peculiar cactus which, when cut and dried, can be rolled up into pellets of most uncanny power. The plant is called "peyote" by some; "mescal" by others. Swallowing mescal pills in even small quantities produces one of the strangest intoxications ever observed in human subjects—an ecstatic dream state wherein visions of the most fantastic nature appear to the victims of the habit. Up to this time, however, the use of the drug has extended only to a comparatively few tribes of American Indians, and these almost all remote from the locality where the peyote grows—mainly the Arapaho and Shoshone in Wyoming, the Winnebagoes and Omahas in Nebraska, the Sioux in South Dakota and the Otoes in Oklahoma. In accordance with the peculiar ecstasy of the intoxication the mescal habit takes on a religious aspect, and the devotees of it are gradually developing a religious sect, which teaches with startling impiety that mescal is the Holy Spirit promised by Jesus to be the Comforter of believers. But it goes without saying that a religion based on intoxication operates to the exact reverse of the effects which religion should produce, and the mescal fanatics are progressively demoralized in character and conduct.—*The Continent.*

A MAN who lives right, and is right, has more power in his silence than another by his words. Character is like bells which ring out sweet music and which, when touched accidentally even, resound with sweet music.—*Phillips Brooks.*

PLANS FOR EXPANSION OF CHICAGO INSTITUTION

New Building Needed for Church Home for Aged Persons

DEATH OF RAVENSWOOD VESTRYMAN

The Living Church News Bureau }
Chicago, July 29, 1913 }

THE trustees of the Church Home for Aged Persons have been supplied lately with the architect's estimates of the costs of various portions of the new buildings, which are absolutely necessary to carry on and to increase the work of the home. The chapel will cost about \$5,000; the infirmary about \$5,000. The estimate for the central building is \$30,000; for the east wing, \$15,000, and a similar sum for the west wing. The superintendent's quarters will cost \$1,500, and the east and west sun parlors \$1,300 apiece. The east and west towers are to cost \$1,000 apiece, and the two parlors, one on the first and the other on the second floor, will cost \$1,000 each. The nurse's room is estimated at \$1,000, and the isolation room at \$500. The chaplain's robing room connected with the chapel will cost \$500, and the dining room's cost is estimated at \$5,000.

A contribution of \$10,000 would carry with it the right to nominate a beneficiary. It is proposed to erect tablets as memorials for certain gifts. It is hoped by announcing these various details of estimates, individuals, families, or other groups of those interested in the loving care of the aged will find it possible to identify their gifts with some definite portion of this large and most commendable building enterprise. Mr. Isham Randolph is the chairman of the board of trustees, and Mr. F. F. Ainsworth (1705 Heyworth Building, Chicago) is the treasurer of the board.

Le Baron L. Austin, general claim agent of the elevated railroads of Chicago, passed away July 15th after a brief illness. Mr.

Death of Noted Churchman Austin was born in Boston, March 31, 1855, and was the son of Loring H. Austin of Boston, who was the grandson of Major Jonathan Loring Austin of Boston, special envoy to Paris and negotiator of the first colonial loan to carry on the Revolutionary War;

and of Jane Austin, the distinguished authoress. Mr. Austin leaves a widow, Mrs. Elizabeth G. W. Austin, the granddaughter of General Joshua Whitney, founder of Binghamton, N. Y., and two children.

The funeral service, preceded by a requiem Eucharist, was held at All Saints' Church, Ravenswood, July 18th. Mr. Austin was for a number of years a vestryman of that parish and most loyally supported the church. He was a member of the Hamilton Club, the Geographical Society, the New England Society, sometime president of the Illinois Chapter of the Sons of the Revolution, and a member of the Guild of All Souls.



LE BARON L. AUSTIN

Trinity Church, Belvedere (the Rev. Gerald Grattan Moore, priest in charge), has published a very interesting Year Book, at the close of the first year of the present administration. It is an attractive pamphlet of some forty pages, illustrated. An original finale to the book is a cartoon by Edwards, illustrating the legend that "it takes dollars as well as a rector to keep any church going." There are five guilds and other organizations in addition to the choir and Sunday school. There are now 172 communicants, against 124 a year ago, and the total income of the mission for the year recently closed was \$2,030. Of this about \$100 was given to missions.

Grace Church is keeping open its kindergarten until August 8th, in charge of Miss Grace, whose work among the people of the immediate neighborhood has been of great value. Services at Emmanuel Church, La-Grange, are kept up during the rector's vacation by the Rev. Dr. Mercer of the seminary. Epiphany Church is in charge of the Rev. Benjamin E. Chapman, rector of St. Matthew's Church, Newton, Kan.

Bishop Tpll is at Hotel Edgewood, Excelsior, Minn.

IF A MAN is unhappy this must be his own fault; for God made all men to be happy.—*Epictetus*.

THE FOG BELL

Back and forth the fog bell swings,
Warning mariners it rings,
"Shun the perils of the deep;
Ceaseless watch and vigil keep."

Plaintively the fog bell tolls
While death tries heroic souls—
While the children watch and wait,
And the wives weep, desolate.

O'er a shrouded sea the bell
Tolls unceasingly a knell—
Tolls for sailors dead at sea,
"Misereere Domine!"

HARRIET APPLETON SPRAGUE.

SOME RANDOM THOUGHTS

BY RALPH ERSKINE GENTLE

TAKE away the idea of the Resurrection, and the remaining idea of immortality is a poor, shadowy, impotent thing. There is no force in it; there is no blessedness in it; there is nothing in it for a man to lay hold of. And, as a matter of fact, there is no lively faith in a future life without belief in the resurrection and bodily existence of the perfected dead.

THERE ARE hopeful tears. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Judge nothing before the time. Seed sowing may be done in rough weather. It is not enough to sow seed, we must sow precious seed. It must be the right seed, sown in the right place, and then even if sown with tears, the tears will be forgotten in the joy of harvest. The school boy may shed tears over his lesson, yet that lesson may be turned into his future income—the very bread on which he lives. The gate which opens upon the Kingdom of God, which is the kingdom of joy, is always straight. Difficulty at the beginning may mean success and coronation at the end.

O TIRED MAN, weary pilgrim, whose sandals have long been unloosed, when thy Lord cometh it will mean release, liberty; the prison door will crumble away, and the whole fragrant air of the heavens will be full of welcome and cheer. When the soul grasps that conception of things the words, "We must needs die," fall away to make room for the grander words, "Forever with the Lord."

EARTH, which we are too apt to make a workshop, or a mere garden of pleasure, is to every child of God a Bethel—a house of God. Everywhere the ladder stands; everywhere the angels go up and down; everywhere the Face looks from the top. Nothing will save life from becoming, sooner or later, trivial, monotonous, and infinitely wearisome but the continual vision of the living God, and the continual experience of the swift ascent and descent of our aspirations and His blessings.

THREE UNSPEAKABLES—"His unspeakable gift" (II. Cor. 9:15); "Unspeakable words" (II. Cor. 12:4); "Unspeakable joy" (I. St. Peter 1:8).

THERE ARE three things which enter into the composition of right action, viz., a right principle, a right rule, and a right end. The right principle is the love of God (II. Cor. 5:14-15); the right rule is the Word of God (II. Tim. 3:16-17); the right end is the glory of God (I. Cor. 10:31).

NO ONE can speak, or ought to speak, of loving-kindness and truth deeply, sweetly, effectively, who has not companied with God the Father, God the Son, and God the Holy Ghost. You can have polysyllables enough; you can have theories, inventions, suggestions, hypotheses by the thousand; but real, vital, direct, redeeming, glorifying truth you can only receive from the lips that have been bathed in the fire from God's altar.

THERE IS a wonderful interchange of help in Christian service. In helping others the soul helps itself. He that watereth shall himself be watered. We always get good by doing good. If Christians worked more they would complain less. Service is the secret of happiness.

The Normal School for Sunday School Teachers at Roanoke, Va.

THE Normal school for Sunday school teachers, which was held in Roanoke, Va., July 7th to 11th inclusive, was pronounced by all an entire success. There were 161 persons enrolled, and the two dollars each paid as a fee just paid expenses, which were principally for printing, postage, and stationery and the traveling expenses of the faculty, for these nine lecturers gave their time and talents fully and freely.

As for the committee of arrangements, they worked hard, overcame difficulties, and were well compensated at seeing the



ROANOKE (VA.) NORMAL SCHOOL FOR S. S. TEACHERS
The Faculty

school pass without a hitch or word of complaint, and in knowing the help they were instrumental in bringing to the teachers and schools represented.

So successful was the Normal, and so encouraged were the committee of arrangements, that at the suggestion of the field secretary, and the request of nearly all of the visiting students, it was decided to hold another Normal school next June at the close of the schools and colleges. And as a result of the good work, delegates from two dioceses returned with the determination to have a similar Normal in their respective Church centres this fall or winter. Delegates from several parishes will endeavor to organize institutes for the help of theirs and adjacent parishes.

There will be no attempt to do more in this report than give a general account of the lectures and addresses.

The programme was carried out as originally drafted; not a substitute, not a change, not a lecture was omitted. The weather was ideal, the glorious mountain climate was a delight to all, and the people of Roanoke treated the delegates as visitors within their gates, so all had a "good time."

The early celebration at Christ Church each day was well attended. On Monday night all delegates assembled at St. John's to hear addresses of welcome. That by Bishop Tucker, on behalf of the Church in Southern Virginia, was inspiring. He expressed his delight at this movement in the work of Religious Education, and brought from the Bishop of the diocese affectionate greetings and hearty endorsement of the undertaking. The Rev. Dr. Mitman responded in a brief address on the part of the board and the faculty, and the Rev. Otis Mead on the part of the committee of arrangements. Then all repaired to Greenway Court for the reception. This beautiful home, illuminated and decorated, was most inviting.

Nearly all of the delegates came in on Monday afternoon, and were met by the Boys' Service Committee, and taken direct to St. John's parish house, where they registered and were assigned to their places of abode; every detail, even to a baggage transfer agent at the registration office, was attended to.

The afternoons were given over to conferences for the different grade teachers, four going on at the same time. This first afternoon these conferences were held in St. John's Church and parish house so no time would be lost in travel, but the remaining three afternoons conferences were held in and

around the Casino at Mountain Park. Some were under the trees and others under shelter. This was most refreshing after the forenoon hours spent in the lecture hall. There were four lectures on the four grades for the four days. Miss Helen I. Jennings of Pottsville, Pa., led the conferences on the Elementary Grades, and she did it well. Her group of elementary teachers took notes, asked questions, discussed problems. She studied with this class, questions touching the necessity of graded instruction and the treatment of children from four to twelve years old.

The Junior Grade was presided over by Mrs. John Loman of Philadelphia, who stirred the teachers to a high pitch of enthusiasm, and gave them most valuable suggestions as to handling the class and teaching the lesson. She proved to be master of the subject, pointing out the significance and needs of this department, how to treat it, and the purpose, i.e. leading to Confirmation.

The Rev. Howard W. Diller, executive chairman of the Board of Religious Education of the Third Department, directed the conference for Senior Grade teachers. A large number formed this group, and Mr. Diller directed the work of the advanced classes to the delight and edification of his hearers. He treated the characteristics, the aims, the lesson material, and the expression of the senior work in the Sunday school. There were many questions and full exchange of views.

The Rev. Thomas Semmes, of the diocese of Southern Virginia, led the conference for Bible Class teachers. Mr. Semmes has had large success in this work, and from his experience he was able to direct this most important phase of Sunday school work with skill and clearness. He showed the necessity of the Bible Class, need of organization, methods and material to be used. There was deep and abiding interest until the last conference was over.

During the morning hours, there were five lectures for the four days. These were given in St. John's parish house, where from one to two hundred people sat at the feet of expert speakers on vital subjects relative to Religious Education.

Miss Jane Milliken of Baltimore, Md., spoke on Child Study. She gave the reason for such study and showed the vast possibilities where the study of the child entered strongly into consideration.

Teaching the Bible was the theme of Prof. J. M. McBride, Ph.D., of the University of the South. Prof. McBride with



ROANOKE (VA.) NORMAL SCHOOL FOR S. S. TEACHERS
Group of Students

power and charm unfolded many phases of his subject, giving valuable suggestions to the teachers along the line of studying the Bible in preparation for the class.

Although Mrs. John Loman conducted a conference each afternoon she also gave a lecture each morning on the "Church Catechism in Diagram, Picture, and Story." She made new and vital this formulary of Church teaching and doctrine, and gave new zeal to many teachers.

Maybe the best of all were the lectures on Missions by the Departmental Secretary, the Rev. G. C. F. Bratenahl, D.D. "It was the purpose of the Sunday school," he said at the be-

ginning, "to make proper members of the Church as was the purpose of the public schools to make proper citizens, and as the purpose of the Church was to preach the Gospel to the ends of the world, therefore the children should be trained in the Sunday schools." By statistics, by maps, and by charts, his lectures were wonderfully helpful.

And last but by no means least, Miss Mary Elsie Viney of Mount Vernon, N. Y., lectured on Organization and Hand Work in the Sunday school. Miss Viney told how the girls



ROANOKE (VA.) NORMAL SCHOOL FOR S. S. TEACHERS
The Local Committee of Arrangements

could be greatly helped and the Church strengthened through societies and clubs, which appealed to and used the social side of life. These were delightful and helpful.

The Rev. Stewart U. Mitman, Sunday school field secretary of the Third Department, gave three open air illustrated lectures on travel in the Holy Land and Orient. In beautiful Elmwood Park over five hundred people listened with rapt attention to Dr. Mitman's delightful lectures and saw the splendid pictures portrayed on the canvas stretched between two trees.

During an intermission on the last day a series of resolutions were offered and adopted with unanimity, expressing the pleasure and assistance derived by the students from this School and their gratitude at the hospitality offered them.

PROGRAMME OF THE WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE

THE proceedings of the second World's Christian Citizenship Conference, attended by fifteen thousand people, representing fifteen different countries, are to be published in book form, and may be had at \$1.00 by ordering from the National Reform Association, 603 Publication Building, Pittsburgh. The following Programme of Christian Citizenship was adopted:

PROGRAMME OF CHRISTIAN CITIZENSHIP

The object and inspiration of all effort is the establishment of the kingdom of God. In the Christian conception this kingdom may mean much more than a divine human society on earth, but it can never mean anything less. This kingdom is inclusive of all life in all of its relations and activities. Nothing that concerns man can be alien to the kingdom of God.

The complete programme of the kingdom contemplates *evangelism, missions, education, and social service*. The advance of the kingdom among men is promoted in and through all the institutions of man's life: the *family, the church and the state*. We recognize fully the importance of *evangelism, of missions and of education* in the work of *social redemption*. It is our privilege and our purpose at this time to emphasize the meaning of man's civic and social obligations, to interpret the principles of Christianity in social terms, and to suggest methods whereby they may be made regnant in human society.

I.—PRINCIPLES

We therefore submit the following *Principles of Christian Citizenship* for the consideration of all who are interested in advancing civic progress and Christianizing the social order. Included in this we also suggest some elements of the *Christian Method of Political Action*.

I. For the Church

The Church is here to witness for God and for His kingdom, to teach men the whole will of God, to infuse the religious spirit into

all life, and to unite all the people in behalf of righteousness and peace. In the fulfillment of this mission the following things may well claim attention.

1. The witness of the Church for righteousness, for equality, for brotherhood in all the relations of society.

2. Careful instruction of the people in the Christian idea of the state and their social and civic duties.

3. The coöperation of all the Churches in the work of *personal evangelism, social service and civic redemption*.

II. For the Family

The family is the primary unit of human society, and an important agent in social progress. The Church depends upon the family, and exerts its power through it. Civil society is grounded upon the family, and rises or falls with it. By their effect upon family life we may measure the defects in the social order and the evil of social vices. That the family may be preserved and may fulfil its function in the world, the following items are essential:

1. The training of the young in sex hygiene, and the single standard of purity for both sexes.

2. The preservation of the home against overcrowding, unsanitary and immoral conditions—thus guaranteeing health and decency.

3. The provision for each child of an adequate physical, mental, and moral training to prepare it for life and citizenship.

4. The education of men and women for marriage and parenthood.

5. The adoption of uniform laws of the highest standard regulating marriage and divorce.

III. For the State

The state, equally with the family and Church, is a divine institution, and has a divine meaning and a vital function in the economy of life. It is therefore under obligation not alone to maintain justice, to safeguard human rights, and to conserve human well-being; but also to promote social welfare, to moralize human life, to fulfill the law of Christ, and thus to realize among men the righteousness of the kingdom. In the fulfillment of this mission the following are some of the aims that now claim attention:

1. The education of the youth in the principles of Christian morality and good citizenship.

2. The abolition of Child Labor and the provision for all children of adequate playgrounds.

3. The extension and improvement of juvenile courts and the reformatory system for all prisoners.

4. The proper care and treatment of the defective, the insane, the deaf, the epileptic, and the feeble minded.

5. Strict regulation of the hours and conditions of labor for women to safeguard the physical and moral health of the nation.

6. The protection of workers from dangerous machinery, occupational diseases, and mining disasters.

7. The duty of society to make suitable provision for the old age of workers and for those injured in industry.

8. One day's rest in seven for all workers.

9. The principle of conciliation and arbitration in industrial disputes and the creation of proper arbitration boards.

10. The adoption of such a system of taxation as shall destroy monopoly, equalize the burdens of society, and secure to every person the equity of adequate advantages in life.

11. The conservation and control of all the resources of the earth in the interest of all the people.

12. Such action as will eliminate the social and moral wastes caused by alcohol, opium, and other habit forming drugs.

13. The suppression of prostitution.

14. The cleansing and prevention of city slums.

15. The abatement and prevention of poverty, sickness, and crime.

16. Profit-sharing and labor co-partnership leading to full industrial democracy.

IV. For International Relations

The Kingdom of God includes all people of the earth and the life of the Kingdom seeks to realize itself in international relations. It is necessary therefore that Christian principles be interpreted in terms of international life, no less than in terms of Church and family life, that thereby the moralization of the world may be ensured. In the application of Christian principles to international relations the following action is now required:

1. The recognition of the fact that nations are moral agents, having a moral responsibility, and should hence be guided in their political, national, and international relations by the principles of Christian morality.

2. The submission of all questions of international dispute to an international court of arbitration and award, thus making possible the disarmament of all the nations.

3. The acceptance by the nations of the principle that they who are strong should bear the infirmities of weaker peoples, thus rendering the impact of Christian nations upon non-Christian nations helpful and not destructive.

4. The concerted action of all the Christian powers in the suppression of international trade in alcohol, opium, and unclean literature, and all other things that are socially and morally destructive.

II.—METHODS

The principles of Christian citizenship we have stated are not merely ideals for political thought but are primarily principles of

political action. The items enumerated are intended to define fundamental principles rather than constitute an explicit political programme. We believe, however, that these principles if fully applied will lead to most definite and fruitful results.

In the application and realization of these principles there are some definite lines of action which are vital. Our work in behalf of the Christianization of the political and social order must move along four lines: education, agitation, legislation, and law enforcement.

1. We believe that the Churches in and through their various agencies and departments should seek to train the people for life and service in the state.

(a) We therefore request the pulpit to instruct the people in the principles and obligations of Christian citizenship.

(b) We ask that adult classes and study groups give attention to the study of the state, in its meaning, its function, the obligation of citizens, etc.

(c) We most strongly recommend our colleges and theological seminaries to provide instruction in social and political science from the Christian point of view for all students, that they may be trained for effective service in the community and the state.

(d) We recommend that each Church form a select library of social service and political reform for the use of its people; and we further ask all citizens to cooperate with the city library in maintaining a section devoted to these important subjects.

2. We believe that in every community there should be union of all moral forces in behalf of civic and social redemption. Four things are vital:

(a) The investigation of civic and community conditions.

(b) The agitation of civic and social wrongs and abuses.

(c) The union of all men of good will in behalf of all measures affecting the life of the people.

(d) The utilization of public buildings as social centres and for the discussion of questions of citizenship and community welfare.

3. We recommend that in every state there be a conference of Christian social workers for the consideration of vital measures for agitation and legislation. This conference should include the recognized agencies for the promotion of citizenship and social reform, and should be held under the auspices of the National Reform Association, or some other association of Christian citizens, or social service commissions of the Churches. This conference should consider the various subjects that are vital to the welfare of the people and should adopt such measures as are to be promoted by education, agitation, legislation, and law enforcement. Provision should also be made for bringing these measures thus approved to the attention of the people and especially to the Churches. Beyond all, an effort should be made to unite every agency that is working for human betterment in any one line, that thus the conscience of the people may be massed in support of all approved measures.

4. We recommend that the various religious bodies of the world with all national and international agencies of social and political redemption, arrange for an international conference for the consideration of questions of international reform. We request every national religious body in the world to appoint a committee on *Christian Citizenship and Social Service*. And we urge that an effort be made in a concerted and systematic way to enlist the governments of the earth in all righteous and necessary measures of world progress.

VICE COMMISSION REPORT IN CONNECTICUT

IN a careful and conservative report covering ninety pages, the Hartford Vice Commission concludes the difficult task assigned to it by the Common Council of that city eighteen months ago, and asks that it be discharged. The report is valuable not alone to the city of Hartford and to all American cities but also to the Church at large. The findings and recommendations embodied in the report are remarkable both for their agreement and their divergence respecting certain commonly accepted theories on the social evil; and its specific mention of the Church's duty in overcoming vice is worthy of the attention of clergy and laity alike.

The foreword of the report calmly faces the fact that social vice has existed from time immemorial, but firmly asserts that this is no argument for letting it run unbridled any more than that murder and theft should go unchecked. Hartford was fortunate in choosing public officials who effectively closed the haunts of vice just one month before the Commission was appointed, and have kept them closed ever since. And on the basis of this practical demonstration the report proceeds to refute the common theory that the forcible closing of such recognized haunts only scatters the evil among the respectable and innocent. Hartford has had no such experience, and the Chief of Police is quoted as saying (July 1, 1913), "I am able to say that houses of prostitution do not exist in Hartford at the present time; and, with the conditions now in existence, I find it much easier to conduct police affairs than I would under

the former conditions." The commission finds also that police graft and crimes of violence have decreased since the suppression of the brothels; and they cite the lamentable failure of the city of Paris as an argument against mental supervision of the unfortunate victims of the social evil.

With the aid of a clever woman detective, who associated herself with the women of the street, gaining their confidence by posing as one of their class, the commission gathered much interesting material as to the first causes of the life of shame. Aside from pathological cases, mental deficiency and the like, it is found that unhappy homes, unfortunate marriages, and the generally sordid and irksome environment resulting from low wages and lack of recreational facilities play a very large part in producing the temptation; and then the net is drawn around the victim by the middlemen in the system of commercialized vice. It is estimated that ten dollars per week is a living wage for a self-supporting girl in Hartford; yet in the metal industry there, which pays better than some other industries, more than ninety-five per cent. of the girls of sixteen years of age or over receive less than ten dollars. It is significant, too, that the number of salesgirls and stenographers was noticeably large in the cases investigated. Yet the commission emphasizes the fact that poor wages of husbands and fathers have just as much to do with creating the environment which fosters temptation. "Whatever lowers the general standard of morality, fosters ignorance, increases poverty, or adds to the degradation of the poor, creates conditions favorable to prostitution."

While realizing that the evil cannot be entirely eradicated, the commission believes that much can be done, first of all by refusing to temporize or condone, and then by wise preventive measures. Here the report is specially valuable to the Church; for after recommending a judicious education of children in sex hygiene by parents, school, and Church; a state reformatory for women; a system of watchful prevention by women police; the demolition of rookeries and alleys, and a greater use of parks and school-houses for recreation; the report continues:

"Our churches are doing much, but far less than they could do if they were fully alive to their opportunities. Their parish houses and perhaps when necessary their halls of worship should be filled with merry-makers every night in the week. Here would be opportunities for moulding of character and the protection of womanhood by good influences brought to bear on the young lives that await only some touch of chance to determine their whole future. Put the moving-picture machine in the parish house or even in the church, if there is no parish house; not to take the place of any of the present activities of the church but as an auxiliary whose universality of appeal may make it a strong moral force."

Two other recommendations of the commission touch closely upon the duties of the clergy. One is that a sworn statement regarding physical health by applicants for a marriage license would be more effective than a physician's certificate; and the other reminds us of a good rubric long neglected:

"We believe that the publishing of banns in advance is a desirable custom, but to make even this obligatory by law might in some instances exactly reverse the intent of such a law. We believe the clergy should do all they can to popularize this custom."

Two of the fifteen members of the Vice Commission were of our own communion—the Rev. F. S. Luther, LL.D., president of Trinity College, and Mr. W. S. Schutz, a lawyer. And it is worthy of note that this extensive investigation, covering a period of eighteen months and incurring the expense of detectives, stenographers, recording, and printing, cost only a little over two thousand dollars.

KNOWLEDGE of God is not a mental expertness in the unlooking and understanding of mysteries. It is not a wealth of discovery made by the implements of logic. Logic may help to give a man a theology. It will never give him a religion. Mental conclusions and spiritual experiences are quite two different things. Reason may gather piles of knowledge concerning the historic Jesus, but reason alone will give me nothing about the risen Christ. I want to know the Jesus of history, but I want to have communion with the Christ of faith. Such knowledge of the Lord comes to us through the act and attitude of faith. Faith is more than a mental decision: it is a surrender of the will. It is more than a verdict: it is the execution of the verdict. It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.—J. H. Jowett.

PRIESTHOOD REVEALED IN THE TRANSFIGURATION

By the late Rev. William R. Huntington, D.D.

HOLD that to be the worthiest rationale of the Transfiguration which sees in it a solemn rite of investiture for that priestly office which He, the transfigured One, was presently to fulfil at Calvary. God clothed Him with light as with a garment, in token of His being duly robed for sacrifice. What was said on the Mount harmonizes perfectly with this view. The subject of conference was the Cross, and, so far as we are informed, the Cross only. They "spoke of His decease which He should accomplish at Jerusalem"—His decease.

If the Baptism was the solemn anointing of the Son of Mary to the prophet's function, if the Ascension was His divinely authenticated entrance upon kingly power, equally was the Transfiguration, which came midway between the two, what I have called it, His investiture for the priest's office.

The commentators miss this point. They are quick to recognize a representative character in the attendant figures. They note that Moses is there as witnessing to the law, and Elijah there as witnessing to prophecy, but they seem to forget all about the priesthood. Was it not right and fit that that also should be represented? Under the old order of things, then about to pass away, priesthood had played a part at least as prominent as those institutes for which Moses and Elijah stood. Why, then, should not Melchizedek, he who "abideth a priest continually," stand out against the sky-line, sharply marked, the centre of the group? No wonder that the seamless robe shone white and glistering! Such lustrous raiment well became One who was about to offer Himself without spot to God.

There is a mystic beauty about the Christian religion, a marvellous symmetry of parts, a harmony of proportions which with some natures is the most persuasive of all witnesses to its truth. This interlacing of the royal, the prophetic, and the priestly functions, how beautiful it is, and how convincing in its comeliness! The heart's desire seems to be fully met; we feel that it is indeed good to be on the Mount, and we are ready to join with Simon Peter in his plan for the three shrines.

It may be objected to the interpretation I am commending that Jesus Christ, as perfect Man, gathers up into Himself prophecy and kingship as well as priesthood. This is quite true. My contention simply is that, at the Transfiguration, the three functions were differentiated and separately displayed, in order that, for a definite purpose, a special stress, a peculiar emphasis, might fall on one of them, the priesthood.

Priesthood in this best sense has never been annulled. The priestly caste has been discontinued, but the priestly calling survives. True, not all who essay priesthood as thus defined achieve it. But then neither do all who essay leadership and prophecy achieve them. All the same, we keep on trying to train leaders and preachers, and so we ought to keep on trying to train priests.

Only remember that unless our man, when we have trained him, is found to have some little drop of brotherliness in his veins, he is no true priest. Clergyman or parson he may be, thrice-ordained if you will, distinguished rector he may be, eminent divine, accomplished theologian, versatile pulpit orator, dignified celebrant, or whatever other equivalent there may be for simple 'minister'—if he be devoid of sympathetic insight into other souls, their needs, their temptations, their sins, their sorrows, their weaknesses, their aspirations, their longings, their regrets, their despondencies, their doubts, their fears—the chrism of heaven's anointing has been withheld from him, true priest he is not.

The hot debates that, from time to time, occur as to whether this Church of ours allows or disallows the sacerdotal idea, are beside the mark. They are strifes of words. One side affirms that the Prayer Book, from cover to cover, is filled full with sacerdotalism; the other side is equally positive that, in compiling our formularies, the Reformers saw to it that every faintest tinge of sacerdotalism was washed clean away. It all hinges upon what we understand by "sacerdotalism" and how we define "a priest." Of the priest as a man differenced from other men in virtue of his having been charged with divine grace, much in the same way in which a storage-battery is charged with electricity, the Prayer Book does indeed know nothing, even as the New Testament of such an one knows nothing. But is it fair to suppose that those who take the sacerdotal side of the discussion do really hold to any such conception? Let us try to be just to one another, and be more

anxious to understand what those who differ with us really do mean than to make what they seem to mean appear absurd.

I cannot help thinking that the evangelicals of the last century, out of dread of what they hated as sacerdotalism, unduly depressed priesthood. A ministry is incomplete which lacks the priestly or sympathetic element; for so far from the priest's being one who differs from his fellow man, we may even dare to say that the man who has the maximum of human nature in him, who has, that is, the most in common with his fellow men, is the man best fitted to be ordained a priest. What makes the Son of Man our everlasting priest is His knowing all that is in man.—From a sermon entitled "Priesthood in the Light of the Transfiguration," published in *A Good Shepherd, and Other Sermons*, page 73.

THE LATE CHARLES C. BINNEY

By CLINTON ROGERS WOODRUFF

A FEW weeks since THE LIVING CHURCH published from the pen of the Bishop of Milwaukee a beautiful but just tribute to the late John Binney, a priest of the Church. It is my sad duty now to chronicle the death of his younger and last surviving brother, Charles Chauncey Binney, an honored member of the Philadelphia bar. Faithful in his devotions, regular in the observance of his religious duties, loyal to the Church and her teachings, prompt and generous in his contributions, he was an exemplary Churchman, worthy of all praise.

It was not only as a Churchman that he deserves mention, for he followed in the footsteps of his forbears (of whom the distinguished Horace Binney was one, and perhaps the greatest) and was equally a fine type of citizen. In the words of a sympathetic and discriminating writer in the Philadelphia *Public Ledger*, he "was a steadfast reformer, and no one was more sincere in the pursuit of the ideal than he was. He was a gentleman who sought no personal end in his undertakings and who was filled with the old spirit of the men who made the nation."

For ten years Mr. Binney shared my law offices with me, and it was my good fortune to see him constantly, and what I have herein set down is based on intimate personal knowledge. His was a life of service to Church and State and to his personal friends, and we shall not soon see his like again. May he rest in peace!

A QUARTETTE OF CHILDREN'S FRIENDS

SELECTED BY RECENT LEGISLATION

MASSACHUSETTS, New York, Ohio, and Wisconsin have now the best child labor laws in the country. In these four states, nearly all the provisions of the National Child Labor Committee's Uniform Child Labor Law have been enacted and each of them has in one point or another established a higher standard.

Ohio has just set a general fifteen-year age limit for boys and a sixteen-year age limit for girls. New York has included a clause regulating agricultural labor. Massachusetts is the first to require employment certificates for all workers under twenty-one and Wisconsin forbids newspaper selling and other street trades for girls under eighteen.

These are not the only states in which the provisions of the Uniform Child Labor Law that most seriously affect industry are in force. Thus fifteen states and the District of Columbia have now the eight-hour day for workers under sixteen; thirty-two states and the District of Columbia forbid night work under sixteen; and thirty-nine states and the District have a general fourteen-year limit below which children may not be employed in industry.

ADVOCATES THE CONFESSIONAL

THE following is printed as a special dispatch to the Cincinnati *Enquirer*:

"Los Angeles, Cal., July 10.—Rev. Charles M. Sheldon, noted Congregational pastor, lecturer, author and one of the most enthusiastic workers in the ranks of the Christian Endeavor host, to-day advocated the addition of the confessional to all Protestant churches.

"To the confessional and the fact that the Catholic Church is under one head Dr. Sheldon ascribed the reason for the power of that denomination. He further recommended the wiping out of all Protestant denominational lines and the assemblage of all Churches under one head.

"He said that he had used the confessional in his own church in Topeka, Kan., and had found it a means to a great good. All sorts and conditions of applicants had come to him, he said, knowing that from him they would receive helpful advice."

SOCIAL SERVICE

✦ Clinton Rogers Woodruff, Editor ✦

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

LEGISLATION IN PENNSYLVANIA

AN active and long-continued campaign to regulate the employment of women and children, which stirred the entire state, came to an end with the adjournment of the Pennsylvania legislature. The contest was waged around two bills—the Walnut child labor bill and the Walnut woman's employment bill. The latter was enacted in a modified form, but the former went down to defeat.

Originally drafted by the Pennsylvania Child Labor Association, the child labor bill was backed by the Republican legislative organization of the state. A long, arduous campaign of education was carried on which reached into every county. The National Child Labor committee cooperated with the state association in this work. Upon the convening of the legislature in January, an active campaign to bring home to the legislature the need to bring Pennsylvania's backward child labor laws up to the standard of other industrial states was begun. This was continued up to the very last day of the session.

The same forces which have many times before prevented the passage of better labor legislation in Pennsylvania this year combined to defeat the child labor bill, but never before did these forces meet with such determined opposition. After two great public hearings in the House of Representatives, the bill passed that body in practically its original form, by an overwhelming vote.

When the bill reached the Senate the real trouble began. It was referred to a reactionary committee, which for a full month refused to consider the bill. Finally a public hearing was held on May 14th. Appearing in opposition, especially to the more advanced features of the bill—the eight-hour day for children and the prohibition of night work in glass factories—manufacturers whose industries were affected made a demonstration which rarely, if ever, has been equalled in any state where labor laws have been considered. Special trains carried 2,000 manufacturers to Harrisburg to protest not only against the child labor bill, but against other pending labor legislation. It was generally conceded that the friends of this legislation had by far the best argument at this hearing, but they did not have the ear of the committee in its subsequent deliberations.

In the words of Charles L. Chute, the secretary of the Child Labor Association:

"The child labor bill came out of the committee after several weeks of delay so badly mutilated as to cause its sponsors to doubt the advisability of its passage. The hours for children were increased to ten a day and fifty-four a week, but worse than this, several exemptions were inserted not now present in Pennsylvania's law. These included a cannery exemption; exemption for parents to employ their own children; and a particularly objectionable exception allowing the making up of time lost by the occurrence of holidays or by the stoppage of machinery.

"It was impossible to secure a compromise between the reactionary Senate and the progressive House on this bill. All efforts to bring together the conferees from the two bodies finally failed. On the last night of the session, after five hours of discussion, the House re-affirmed its position and refused to agree to the Senate amended bill."

While disappointed at the outcome, the Pennsylvania Child Labor Association believes that the results of the campaign of education which has been carried on will not be lost. The people of this state are aroused as never before on this great question and it is confidently expected that the next session will enact a law which will put Pennsylvania abreast of the most advanced industrial states in the matter of the care of its working children.

In spite of the failure of the child labor bill, much satisfaction is felt at the action of the legislature in other respects. The passage of the bill creating a Department of Labor and Industry, in the preparation and passage of which the Pennsylvania Child Labor Association was actively interested, is, in the opinion of Mr. Chute, undoubtedly "the greatest single step

for the welfare not only of the child workers but of all workers that has ever been taken in this state. The passage also of the woman's bill, which did not suffer as much as the child labor bill by amendments in the Senate, will be a boon to the girl workers of the state by giving them shorter hours, more protection from night work and from unsanitary conditions. Indirectly it will shorten the hours of practically all the children employed in this state from the present maximum of fifty-eight to fifty-four hours a week. The shortening of hours of women at one step from sixty to fifty-four hours per week will be of inestimable benefit to 200,000 women in industry."

The Interchurch Commission in Social Service and the diocesan Commission on Social Service cooperated heartily in this campaign, as did the Bishop of the diocese.

FINDINGS OF PHILADELPHIA VICE COMMISSION

The Philadelphia Vice Commission has presented its formal report to the mayor, recommending the following:

That all efforts to confine prostitution to a given district be abandoned and that the statutes be persistently enforced uniformly throughout the city; that all measures for the suppression of prostitution be free from spectacular and sensational features; that prosecutions for the suppression of prostitution be especially directed against the owners of the houses, madams, and procurers; that carefully planned courses in sex hygiene and pathology be included in the curricula of night schools for adults, high schools, normal schools, and colleges, and that neighborhood classes be formed by parents for the study of these subjects.

That the department of public health and charities take action to secure: registration of venereal diseases, laboratory facilities for diagnosis of venereal diseases; treatment of the eyes of the new-born; that the night court be permanently established; and that a probation officer and agent of the court aid committee be given legal status therein. If the municipal court is created, provision should be made by it for such court. That social service departments be established in stores, manufacturing establishments, factories, and other institutions having a large number of employees; that women be appointed to police duty.

That women be appointed on the boards of all institutions to which women or children are committed; that there be strict supervision of places of amusement, especially those frequented by minors; that there be strict supervision of employment agencies.

That the attention of the commissioners of Fairmount Park be called to the use of the park for immoral purposes, and that they be urged to improve the lighting and policing therein.

That the legislature enact the laws introduced at the request of this commission relating to: venereal wards in general hospitals receiving state aid; letting and keeping houses for immoral purposes; street-walkers and soliciting; opium, cocaine, and narcotics.

That the legislature enact the act now before it establishing a state reformatory for women. That it raise the age of consent to twenty-one years, that it make provision for the custodial care of feeble-minded girls and women during the child-bearing period, that it enact a law requiring that messenger boys be excluded from immoral resorts, and that relating to the admission of minors to places of amusement.

The conclusions of the commission were unanimous.

NEW JERSEY LAW AS TO TUBERCULAR PATIENTS

The segregation of tubercular patients is the idea at the bottom of the New Jersey law which provides that such patients as refuse to obey the regulations laid down by the state board of health concerning the prevention of their disease, and thus become a menace to the health of those with whom they associate, shall be compulsorily segregated by order of the courts, in institutions provided for this purpose. If such a

patient refuses to obey the rules and regulations of the institution in which he is placed, he may "be isolated or separated from other persons and restrained from leaving the institution." This law is declared by the National Association for the Study and Prevention of Tuberculosis to be the most advanced so far enacted. The same association, in an effort to stop the migration of such patients to the southwestern parts of the United States, has asked physicians to be more careful in ordering patients to go away, and has asked railroads to discontinue their practice of selling "charity" tickets to those who cannot afford to pay full fare. "No consumptive should go to Colorado, California, or the West for his health," says the association, "unless he had a good chance for recovery from his disease, and unless especially he has at least \$1,000 to spend for this purpose, over and above what his family may need. Tuberculosis can be cured in any part of the United States, and it is not necessary for a tuberculosis patient to go West. Whenever possible, the national association urges tuberculosis patients who have not ample funds to go to a sanatorium near home, and if they cannot do this, to take the cure in their own homes, under the direction of a physician."

A BRAVE POLICEMAN

Here is something for us all to keep in mind when we are criticising public servants.

The New York *Sun*, under a dramatic cartoon headed "And Yet Some Say They are all Grafters," reprints this simple story of police heroism at a recent fire:

"Policeman Walsh grabbed the woman and the baby and started down to the street. The burden was too much for him and he slipped when at about the second story. As he slid down the ladder he managed to keep the woman and the baby above him. He struck the ground with such force that he was stunned, but the fall of the woman and her baby was broken and both were saved."

Police cowardice is the rarest thing in our public service. We must be just in our criticism. We must not besmear the brave for the shortcomings of the grafters; no more should we excuse the grafters because of the bravery of the competent.

AS INDICATING the general interest in social service, George P. Brett, the head of The Macmillan Company in America, said in a recent *Atlantic* article:

"Two classes of books are among the most interesting signs of the times, the books on socialistic subjects, showing how widely the criticism of our existing system has entered into the thought of our times, and how many persons must be devoting their efforts to attempts at the solution of the problems of the present unrest. And, on the other hand, the growth in the number and importance of volumes issued in what may be called works of social betterment, shows conclusively the growth of the spirit of social service, looking toward the betterment of conditions for all classes of the community."

IN SUSTAINING the Compulsory Workman's Act of that state, the Supreme Court of Washington said:

"No one knows better than judges of the courts of *nisi prius* and of review that the common law method of making such awards, even in those instances to which it is applicable, proves in practice most unsatisfactory. All judges have been witnesses to extravagant awards made for most trivial injuries and trivial awards for injuries ruinous in their nature; and perhaps no verdicts of juries are interfered with so often by the courts as verdicts making awards in such cases. There is no standard of measurement that the court can submit to the jury by which they can determine the amount of the award."

DANCE HALLS were described as "vestibules of houses of prostitution" at the recent Playground Congress. Cheap dramatics, pool rooms, and other forms of "commercial recreation" were pictured as indicating popular needs which should be more largely met by wholesome community activities. "Vice is caused less by low wages than by improper or inadequate recreation," declared one speaker.

WHAT CURIOUS and interesting changes time brings about! Here is the Chicago Association of Commerce, one of the largest bodies of business men in the country, recommending that a street in Chicago be named after John Peter Altgeld, former Governor of Illinois, whose name was once anathema because he pardoned the anarchists implicated in the Haymarket disaster.

THE NATIONAL EDUCATION ASSOCIATION is trying to raise \$1,000,000 for an investigation into school administration.

CORRESPONDENCE

A PRESBYTERIAN VIEW OF "MEMBERSHIP IN THE PROTESTANT EPISCOPAL CHURCH"

To the Editor of *The Living Church*:

AS a Presbyterian I have read with lively interest your editorial on Membership in the Protestant Episcopal Church. I am glad to see that you silently repudiate the position of Dodwell, Marshall, and other Caroline divines, that the baptism by ministers of other denominations is invalid, and plant yourself on the Catholic ground of the Synod of Arles and the great Council of Nice. But I want to ask you why am I, as a Presbyterian, if convinced that our Presbyterian order and discipline is not the right, historic order of the Church of Christ, to prefer the Protestant Episcopal Church to the other communions which are episcopal in government and claim to be Catholic?

Our forefathers came from the Roman Catholic Church through the Scottish Reformation. Since that time we have been Presbyterian by choice, in spite of two attempts of the Stuart kings to force episcopacy upon us. The Reformed Church of Scotland never by any ecclesiastical act consented to this intrusion. The Scottish people have been Roman Catholics, and they became Presbyterian. Anglican, or anything equivalent to it, they never were. What have we to do with you, who derive from the Church of England? If our position as Presbyterian be untenable is it not to the Latin Communion that we should return? Can we heal our schism, if schism it be, by seeking union with a third communion, and not with that from which we withdrew? If there be a Catholic Church in America, into which our baptism initiated us, is it not that of our forefathers?

I know you claim that the Protestant Episcopal Church is the national American branch of the Catholic Church; but I see no ground for the claim. The Roman Catholic Church is in communion with the bulk of Christendom. It antedates yours by a century within the present bounds of the American Republic. It vastly outnumbers yours in its adherents, and is growing with greater rapidity. It is found in every part of the land, while yours is unknown in many places. Its urban episcopate represents a much older and more primitive type of episcopal government than does your diocesan episcopate. It exercises Christian discipline over its laity in Churchly fashion, while your Church not only has no discipline over them except as to marriage and divorce, but has been the means of breaking down the discipline of "the other denominations" by keeping open door for those who have incurred ecclesiastical penalties.

If I am wrong in any of these points, I ask your correction. Meanwhile, if I am to abandon my own communion, why should I not go over to Rome? Not that I have the least disposition to do so!

Very truly yours,

Philadelphia, July 19th.

ROBERT ELLIS THOMPSON.

PROPORTIONATE REPRESENTATION

To the Editor of *The Living Church*:

AS the author of the Washington Memorial on Proportionate Representation, to which you have referred in your editorial of June 14th, perhaps I may be allowed a few words in reply.

1. You say that our demand for this constitutional change "is made, not on its merits, but only in order that it may defeat certain proposed legislation. It is asked for wholly as 'special legislation.'"

On the contrary we ask it on broad principles of justice, so that the legislation of the General Convention, at least on all important questions, should reflect the mind of the whole Church, and not of a fraction of it. I, myself, advocated it many years ago—not however in the General Convention. There has long been a deep and widespread dissatisfaction with our present un-American, and undemocratic system of representation, quite independent of any particular legislative measure. But why should we ask for this change in the Constitution in order to kill the proposal advocated by *THE LIVING CHURCH*, viz. to change the Name of our Church to "The American Catholic Church," when everybody knows by this time that that proposal is dead already? And why should the great dioceses of Washington and Maryland and Southern Virginia recommend a certain plan of Proportionate Representation under the influence of a "temporary partisan panic," when the friends of that measure could not fail to see that the mind of the Church was opposed not only to that change but to any change whatever in the Name of our Church?

2. You discuss the question from the point of view of the Huntington amendment of 1907. But that amendment is not now before the Church, and the proposal I had the honor to submit, and which received the approval of the diocese of Washington, and subsequently of the dioceses of Maryland and Southern Virginia, was

drawn on quite a different line. It did not ask for any change in the number of deputies from the dioceses, but proposed, as you say, to "graduate the votes cast by those deputies on a proportionate basis"—proportionate, that is, to the number of clergy canonically resident in each diocese. You have, however, quite misunderstood the plan proposed by these three dioceses, and your argument, based on this misunderstanding, is therefore futile. The adoption of our plan would lead to no such result as you have stated. If, for example, it should be enacted that dioceses should be entitled to one vote in each order for every twenty-five resident clergy, the diocese of New York would cast sixteen and not six, as you estimate.

3. You denounce our plan as "not proportionate representation but purely partisan representation." And you do this apparently on the ground that it leaves the law just as it now stands, with four deputies from each diocese, thus leading, in many instances, to the casting of a divided vote.

Now if this method is unfair, or partisan, the charge lies as much against the law as it now is, as it would against the law as we propose it should be. But this is not all: you lose sight of the fact that it is already in the power of the General Convention, without any amendment to the Constitution, to reduce the number of delegates to three from each diocese. To that we have no objection, but we did not wish to complicate our plan with that question. Our aim was to propose no change in the method of representation, only changing the values of the several dioceses, in proportion to the number of clergy in each. It was not necessary to amend the Constitution in order to do away with the embarrassment of a divided vote. Why then should we introduce that question into our proposal to amend the Constitution? I make no comment on your magisterial pronouncement that three great dioceses of the Church, embracing three or four hundred clergy and as many laity, were in such a "partisan panic" that their spirit of fairness was "wholly eclipsed."

4. Let me say that we who advocate a system of Proportionate Representation in the great legislative Assembly of our Church, do most certainly "desire to carry Proportionate Representation to the votes of dioceses and orders." Of what advantage would such a system be if it did not apply to the *great questions* which must always be settled by the vote by dioceses and orders? The wish that fundamental changes in our ecclesiastical law should have behind them the judgment and the assent of the *whole Church* and not merely of a small fraction of it as at present. Indeed it is only to such questions that we should be solicitous to have the principles of Proportionate Representation applied.

Diocesan Equality is sufficiently asserted and safeguarded (in spite of some exceptions) by the representation of the dioceses in the House of Bishops.

RANDOLPH H. McKIM.

Italian Lakes, July 3, 1913.

NOVEL USE IN HOLY COMMUNION

To the Editor of *The Living Church*:

HERE was earnest discussion recently in your paper about the mechanism of the Sacrament of the Holy Communion, especially at churches where consumptives were apt to worship. These articles were no doubt an incentive to more readers than myself to study the history of this holy institution of the Lord's Supper as practised throughout the Christian ages. But now, to-day, when destroying letters written by myself over a generation ago when a midshipman on one of our war vessels in the Pacific, I came across the following, in a letter dated September 14, 1880, at Samoa (then generally called Navigators' Island):

"The missionaries have done good work in these islands. They have churches, schools, and homes. There is a Bible and Hymnal in their native tongue. There is a prayer meeting in every native hut at sunset, and they keep Sunday in very strict style, doing nothing whatever on that day, staying almost entirely within their huts, except when they go to morning and evening church. They have no wine and bread to use at the Holy Communion, so instead they use the milk from the cocoanut and their baked fruit from the bread fruit tree. These savages in their religious practice would set a good example to a good many persons at home."

Respectfully,

Sheffield, Mass., July 19th.

J. A. Mudd.

WHAT IS A CHURCH SCHOOL?

To the Editor of *The Living Church*:

IN connection with your excellent editorial, "Problems of Education," may I ask what is the exact distinction between a Church school and other schools?

The head of one supposedly Church school, which had been built with money from Churchmen, is said to have openly ridiculed the idea that it was an Episcopal institution.

The trustee of another school told me that when he was appointed he found that no instructor was a member of our Church, that no distinctly Church teaching, such as Church history, was being taught, and that there was no compulsory attendance on Church services, and no united prayers; and yet that institution was

enjoying property and endowments aggregating one hundred thousand dollars which had been donated for a Church school.

Some organized supervision might perhaps prevent some of the apathy and suspicion of which you complain.

Spokane, Wash., July 19th.

J. NEILSON BARRY.

NEGRO COMMUNICANTS IN CITIES

To the Editor of *The Living Church*:

THE growth of our Church among the colored people in the North and West is specially encouraging. I have just prepared two tables giving the negro population in sixty-seven of our largest cities of the country together with the number of colored communicants in each of these cities. I have taken all the cities reporting a total population of 25,000 and upwards. One table takes in the cities of the North and West; while the other deals with the southern cities. In the cities of the North and West (north of Washington) the negro population is 718,756, including 43 cities; in these cities we have 12,656 colored communicants. In the southern cities, including 24 such places, we have a negro population of 662,879; with 3,113 colored communicants. In the northern and western section the five largest cities, Washington, Baltimore, Philadelphia, New York, and Chicago, have a combined negro population of 399,466, with 7,729 colored communicants. In the southern section the five largest cities, New Orleans, Memphis, Birmingham, Atlanta, and Richmond, have a combined negro population of 292,643, with 834 colored communicants.

While not diminishing our effort in the southern cities, in the light of the progress made in northern and western cities we should certainly give increasing attention to the needs of the colored folks in such sections.

GEORGE F. BRAGG, JR.

Baltimore, Md., July 25, 1913.

INVITATION TO ST. STEPHEN'S COLLEGE

To the Editor of *The Living Church*:

ALLOW me to thank you for the valuable editorial on Problems of Education in your issue of the 19th inst. I trust it may do much good and result in substantial help for the three Church Colleges referred to therein.

I wish it might be feasible for these three institutions of religion and learning in some way or other to "get together" for counsel and for mutual help and sympathy, so as to develop the strength of a cord with three stands instead of that of three separate and not over-powerful strings. Distances are so great that this is difficult. May I announce that plans are being perfected for a big day here at Annandale on October 18th, and I should like to take this opportunity of inviting all members of the General Convention and others who are interested in these Church colleges and in the education of young men under the direct influence of the Episcopal Church, to reserve that day for a visit to us here? We want people to know St. Stephens as it really is, by means of first hand experience and we hope to make this occasion an opportunity for conference on the education of young men preparing for the ministry. Arrangements with the New York Central Railroad will be made for the convenient transportation of our priests to and from New York.

It is, I think, only honest for me to ask you kindly to make an addition to your statement in the editorial as to our endowment. It is true that our actual endowment is only about \$92,500, but one must add to that the annual grant of about \$10,000 made to us by the Society for the Promotion of Religion and Learning in the state of New York, of which about \$4,500 is given in scholarships. Without this splendid assistance it would be indeed difficult for us to do our work.

Faithfully yours,

Annandale, July 24, 1913.

WILLIAM C. RODGERS.

"IS LIFE ONE CEASELESS DEMAND FOR MORE?"

To the Editor of *The Living Church*:

THE Rev. G. H. Hefflon's question, in regard to the demand for higher wages for the wage-workers, and higher salaries for the missionary, deserves a fair answer: "Is life one ceaseless demand for more?" he asks, implying that the demands of organized labor are unworthy to be associated with the need of the clergy for better material support. The answer is, that for mere self-preservation, life *must* be, for the laboring class, one ceaseless demand for more, no matter whether they are skilled or unskilled—so long as there is a class that seeks more and more profits. These "persistent and extravagant wage demands" cannot stop until the laboring class really recognize the nature of that "horse-leech" profit system that is preying upon them, and put an end to it.

As for "soul-possibilities" they depend fundamentally upon actual freedom. People forced to sell their labor at prices determined by competition are just to that extent slaves. Only by an organized struggle can labor obtain any degree of power to determine its own price; and even then, under the profit system, living goes up, and the nominal gain, while it represents an increase of class-morale, is really an economic loss, though not to be compared to the moral loss if labor failed to struggle. Labor cannot be deceived or beaten into permanent contentment with the wage system.

If it could, if the working class could be subdued to the slave-caste attitude, all the horrors of a slave-founded society would return, and civilization collapse upon itself. It is for a fundamental condition of moral or spiritual growth, that labor struggles for, consciously or instinctively.

I quite agree that it is silly for the poorly-paid priest to contrast his lot with that of the brakeman. What God would teach him, by his adversity, is that his cause and the brakeman's are in this respect fundamentally one—that economic liberty is involved in spiritual liberty. Facts prove the priest's normal incapacity to judge clearly between great classes of men, so long as the priesthood is supported exclusively by one of these classes. Many of the Rev. G. H. Hefflon's assumptions are, in themselves, evidences of this.

From hundreds of pulpits, next September, will be preached sermons on "Labor." How many of these utterances will boldly acknowledge that the labor struggle is a fight for the bare manhood of the whole human race, without which the spiritual Kingdom of God can never be completed?

W. M. GAMBLE.

A CORRECTION

To the Editor of *The Living Church*:

PERMIT me to correct a slight inaccuracy in the very excellent article on "Scott's Women," by Mary B. Anderson in your issue of July 26th.

The queen to whom Jeanie Deans appealed for her sister's pardon was not Queen Anne (as stated), but Caroline, wife of George II.

Respectfully,

Chicago, July 28, 1913.

HARRIET F. KING.

FEAR OF SCHISM

To the Editor of *The Living Church*:

EVERY line of Mr. Pyle's letter in your issue of the 19th inst. breathes sincerity. I believe, nevertheless, his conclusions are erroneous. I do not think there is the slightest danger of schism, be the outcome what it may. It certainly would not so result on one side. He deprecates further discussion. How can that be accomplished? The question has been raised, good men stirred on all sides, and it will not, it cannot, down. There does seem, judging from your columns, less bitterness, and if all parties will be temperate and courteous in argument and in statement with due regard to others' feelings, much will be accomplished to a final and amicable settlement.

It seems to me that Mr. Thompson's letter of June 30th deserves every possible consideration. Indeed whatever we may desire individually, his suggestion, if adopted, would surely bring each and every one nearer and closer to the other, and all the bitterness that Mr. Pyle fears, be avoided.

CLEMENT J. STOTT.

Kansas City, Mo., July 24, 1913.

THE VERMONT REPORT

To the Editor of *The Living Church*:

THE report of the Vermont School Text-book Committee, printed in your last issue is very interesting and timely. But the question must arise, as long as we call ourselves Protestants, how can we possibly object when other people do so? And all the world knows that Protestants started in the sixteenth century. As they say in mathematics, *Quod erat demonstrandum*.

Very faithfully yours,

Ironwood, Mich., July 20th.

EDWIN D. WEED.

THE NAME OF THE CHURCH IN THE DIOCESE OF SPRINGFIELD

To the Editor of *The Living Church*:

APPEAL to the columns of your paper in the endeavor to overtake and refute a misstatement relating to the diocese of Springfield which appeared in the *Southern Churchman* for June 21st, page 4, column 2, as it reflected not only on the veracity of the living but also on the first and scholarly Bishop of that diocese, now at rest.

As to the alleged "change of name" the following will suffice, taken from the constitution of that diocese:

"ARTICLE I.

"Title and Bounds of the Diocese.

"This Church shall be known and distinguished as the DIOCESE OF SPRINGFIELD. (Bounds follow.)

"ARTICLE II.

"Acceding to the General Constitution.

"The Church in the Diocese of Springfield accedes to the Constitution and Canons of the Protestant Episcopal Church in the United States of America, which is the One, Holy, Catholic, and Apostolic Church in this land; and recognizes the Constitutional authority of the General Convention of the same."

As to credentials of deputies: The secretary of General Conventions sends printed forms to each diocese, so that they are all alike; the diocesan secretary merely inserts the names of the deputies.

There could not be either "pious fraud," or "untruthfulness," as stated in the paragraph referred to. On the contrary, that paragraph is full of both.

A maxim of law is, "Verify your references," which the writer of that paragraph apparently did not follow. Probably he only glanced at the title page of the Journal of the Synod of Springfield; or, if he did examine the constitution, he is guilty of *suppressio veri*.

It is to be hoped that the rest of the article is more reliable than this one statement, otherwise *ex uno disce omnes*.

The constitution of the diocese of Springfield was formulated under the late Bishop George Franklin Seymour—*clarum et venerabile nomen*.

Yours truly,

E. H. CLARK.

Former Secretary Diocese of Springfield.

Portland, Ore., July 17th, 1913.

POSSIBILITIES OF THE TITLE PAGE

To the Editor of *The Living Church*:

IN the issue of your paper for July 19th is a communication from the Rev. Enoch M. Thompson, who wrote concerning an amendment to the present title page of the American Book of Common Prayer.

Permit me to offer this suggestion: Insert the words "Holy Catholic" between the words "The Church" on line three, thus clearly proving that the "Protestant Episcopal Church" means, by the present use of the words "The Church," the One, Holy, Catholic and Apostolic Church of the Creeds. Then if it happens that the title "The American Catholic Church" is not agreed to, but the words "Holy Catholic" are ordered to be inserted in the title page, we shall have made a gain in our endeavors to correct what is at present a misleading statement on the title page of the Prayer Book.

Pray that all Churchmen will do their utmost to prevent a schism in the Church, especially at a time when there is a strong movement toward Church unity.

G. H. HOUGHTON BUTLER.

New York, N. Y., July 21st.

SOME ONE TO LISTEN

IF I didn't have him to go home to in the evening, there wouldn't be nobody to tell things to."

So said a newsboy of the crippled brother whom he helped to support, and his hearers realized that the craving for sympathy is not confined to those who can express such a longing *a la* Lindley Murray.

Some one to tell things to! A poetess, famous in our grandfather's time, was thinking of this when she wrote:

"Oh, hope not, ask not thou too much

Of sympathy below!"

Few of us are without a dozen or more friends and scores of acquaintances, and yet it is to be feared that we might count upon the fingers of one hand those to whom we are disposed to "tell things." A certain response, quite too common in both parlor and kitchen, was once described by an insane body as "a conversation-killer," and it cannot be doubted that the three words, "Is tha-at so?" will go farther towards discouraging the habit of telling things than an intentionally rude reply. "I verily believe that woman would respond to the old-time Easter greeting with 'Is tha-at so?'" exclaimed a critic whose attempts to draw a chance companion into conversation had each and all been met in the same way. "She makes me think of that remarkable Echo described by Tennyson, who

"Whatever is asked her, answers, 'Death.'"

Now this woman so criticised, this woman of one reply, did not mean to be uncivil. She was only unsympathetic. She had her own monotone perhaps (it has been said that we all have our monotones), but she was not interested in the subjects on which her companion touched, and she did not realize that to give sympathy is as much a Christian duty as to give of one's substance to those in need.

George Eliot, who understood children as few other grown-ups have done, tells us of two little boys who much preferred the company of the servant girl when going to church to that of their young lady cousin, as the former was always ready to say "Lawks!" when they pointed out anything to her along the way. It is quite possible that that servant girl was as much to be praised as the penniless philanthropist, extolled in poetry for giving "all he had, a tear." It is certain she excelled in one respect the mother who would give her life for her children, who is their devoted nurse in illness and conscientious manager in health, and yet cannot or will not interest herself in any of the little things about which they would like so well to tell her. She may respond to their stories with "Wonderful! wonderful!" but she will say it so carelessly that even they will detect the sarcasm.

Happy are the little folks whose mother, though perhaps not very wise nor a very good manager, is "some one to tell things to."

C. M.

LITERARY

BIOGRAPHY AND AUTOBIOGRAPHY

Confessions of a Convert. By Robert Hugh Benson. New York: Longmans, Green & Co. 1913. Price \$1.20 net.

Monsignor Benson's *Apologia* is a most interesting and readable book, admirable in temper, and clear, even if not convincing, in its statement of reasons for leaving the Anglican Communion for the Roman. A convert is of necessity a controversialist. It is helpful to know one who, with all proper loyalty for the Church of his adoption, has still only feelings of gratitude and sympathy toward the Church of his birth.

When anyone "goes over to Rome," friends ask, "Why did he do it?" "Is he now content?" "Will he ever come back?" Monsignor Benson answers these questions in his own case. In making the change he was influenced at first less by the positive attractions of Roman Catholicism than by discontent with the Church of England. His demise as an Anglican was the result not of Roman fever but of Protestant chills. His first dissatisfaction came "chiefly from two things: First, the sense of Anglican isolation that had been forced upon (his) notice abroad, and, secondly, for the strong case for Roman continuity with the pre-Reformation Church and the respective weakness of our own." He felt the unnatural strain placed by many Anglicans on the argument of "continuity," and came later to feel the ambiguity of Anglican teaching concerning Sacraments. Feeling, therefore, the unsatisfactoriness of the Church of England, he was more than favorably disposed to consider the claims of the Church of Rome, world-wide in extent and very definite on the points of which he thought most. England was unsatisfactory: therefore Rome must be right. And having made the presupposition that Rome must be right, he soon came to the conclusion that Rome actually is right. He knew of the objections made against Roman claims; but he did not have to find intellectual answers to these. He felt it his moral duty to submit to Rome; his act was one not so much of reason or emotion as of conscience. There were difficulties; but they were not insuperable, nor so great as on the other side. The book contains nothing definite as to the way in which difficulties on the Roman side, doctrinal and historical, may be intellectually met.

In the Roman Communion Monsignor Benson has found peace and usefulness; and his friends can only rejoice that he has found his true home. In regard to the possibility of his "coming back" he is as emphatic as Newman. "It seems very remarkable to be obliged to say that the idea of returning to the Church of England is as inconceivable as the idea of seeking to enter the Choctaw fold." "It is of no use to pile up asseverations, but, in a word, it may be said that to return from the Catholic Church to the Anglican would be the exchange of certitude for doubt, of faith for agnosticism, of substance for shadow, of brilliant light for sombre gloom, of historical, worldwide fact for unhistorical, provincial theory. I do not know how to express myself more mildly than this; though even this, no doubt, will appear a monstrous extravagance, at the least, to the sincere and whole-hearted members of the Anglican communion."

Monsignor Benson is one of those who feels keenly the need of an Infallible Church, and is, perhaps, also one of those who, so long as a Church professes infallibility, is not especially concerned whether or not she display it.

F. J. K.

Especially William, Bishop of Gibraltar, and Mary, his Wife. Third Edition, reissue, 1913. New York: Longmans, Green & Co. Price 60 cents.

"This small volume was originally limited to private circulation and intended only for the people of the Gibraltar diocese who knew and loved their Bishop." It is in no sense a biography of the late Bishop Collins; for a full account of the man and his work one must go to the admirable *Life* by Canon Mason. It gives merely an account of an intimacy between the Bishop and a family who cared for and comforted him during the last two years of his life, a time of illness and suffering after the death of his wife. The lady who has written her recollections thought of her relation to Bishop Collins as similar to that of the women who ministered to our Lord. The implied comparison to our Lord in His Passion jars somewhat, although it is part of the record, as giving impressions of the time, not afterthoughts. The narrative tells nothing of Bishop Collins' force and unique place in the Anglican Communion, and little of what he called his "gloriously many-sided" work; but it reverently records in a very helpful way certain homely details of his closing years, which reveal the human, sympathetic side of his character, the simplicity of his faith, and his patience under suffering. It has to do with the simple things of religion and of life, will be gratefully treasured by those who care for such things, and ought not to be read by any who do not.

F. J. K.

SOCIAL PROBLEMS

Social Idealism and the Changing Theology. By Gerald Birney Smith. Associate Professor of Christian Theology in the University of Chicago. New York: The Macmillan Co. \$1.25 net.

Professor Smith gave the substance of this book as the Nathaniel William Taylor Lectures before the Yale Divinity School in 1912. He has, what all professors of theology do not have, the ability to write so that few readers, even those unskilled in theology, will miss his meaning; and he exemplifies the scrupulous fairness of the scientific method which he would have adopted by students of both theology and ethics.

He thinks it is well to call ours a Christian civilization in which almost all the great interests of mankind—business, politics, scholarship, recreation, social reform—are organized apart from religious sanctions, and often largely at variance with traditional Christian ethics. This, he holds, has come about because orthodox Christian thought is too much under the spell of "other-worldliness" with an ethical attitude which he calls "aristocratic," as distinguished from the democratic tendency of all modern development. The characteristic of the "aristocratic" ethics is that duties are imposed from above and by authority; and its failure that it never reaches the heart of the fundamental problems of conduct, because no principle is furnished by which new relations can be moralized.

The "new theology," the author feels, thus far has not touched social ideals, because the men who have been its representatives are in danger of giving "too exclusive attention to the purely scientific or intellectual aspects of the work of reconstruction," and so reducing theology to "a mere phase of general culture," lacking in "sensitiveness to the great universal spiritual needs of men." The task which he sets himself is to show how a theology worked out by bringing "religious questioning into line with scientific investigation" may be related to "the demands of democratic ethics," and so "enable Christianity actually to make its contribution to our developing modern civilization."

Professor Smith is not in sympathy with that curious modern interpretation of Church history which makes the whole development of Christianity during a thousand years an apostasy from the teachings of Christ, a devolution instead of an evolution. He does not indeed see that the founding of the Church was the supreme end for which Jesus strove; that the Gospel, in other words, was not a system of ideas but a fellowship of living men through which the Holy Spirit might work for the coming of the Kingdom. But he does see that what the Catholic Church became and attempted was the only possible reaction of the Gospel of Christ upon the ages which followed its introduction into the world, and he is perfectly right in urging that there is an urgent need of adjustment to-day to the social needs of the twentieth century, on the part of the Church, as there was of such adjustment to the task of saving Europe when the Roman Empire fell. He is perfectly right in his analysis of present-day conditions, which shows that at present there is a loss of contact and thus of spiritual power.

It must be confessed, however, that the lecturer does not make clear just how the "changing theology" is any better fitted to foster social ideals or promote social righteousness than the Catholic creeds have been. Apparently the outcome of the scientific method, as he applies it, is to deprive all religious relations of objective reality. The sacraments are to be considered not means of grace but simply symbols of subjective states of mind. Our Lord is to be worshipped not because He is God incarnate, but because, in some way He exemplifies more perfectly than any other that "God-consciousness" which we may share "because of the moral courage and spiritual insight created by our acquaintance with Christ." In short, God's part in Christianity seems to be left out, and we are "humble seekers" after Him. It is a great thing to be a seeker after God, but it is greater to be one whom God has sought and found, as the shepherd sought the lost sheep in the parable of the ninety and nine; and "such we are," as St. John says.

The fact is that the truths upon which the "new theology" dwells must be correlated with those other truths of the "other-worldly" theology which it passes over as outworn. A profounder and more comprehensive application of the scientific method is needed than Professor Smith gives us here—one which takes in all the facts!

GEORGE LYNDE RICHARDSON.

REFERENCE has been made in the Social Service columns to the Russell Sage Foundation volume on the *San Francisco Relief Survey*, which fortunately came out just in time to be of striking service to those who suffered from the cyclone in Omaha and the floods in Dayton and other Ohio cities. The book, however, has a value over and above its technical importance. It is a moving picture of that

terrible disaster of 1906 and what was done, not only to give immediate relief, but to rehabilitate the stricken city. The chief parts of the volume are written by Dr. Charles J. O'Connor, secretary of the trustees of Relief and Red Cross Funds; Francis H. McLean, secretary of the American Association of Societies for Organizing Charity; Helen Swett Artieda, secretary of the business committee of the Rehabilitation Committee; Dr. James Marvin Motley of Leland Stanford University; Dr. Jessica Peixotto of the University of California; and Mary Roberts Coolidge of Leland Stanford University. The book is published for the Russell Sage Foundation by Survey Associates, Inc., New York, at \$3.50 postpaid.

RELIGIOUS

Suggestions for the Spiritual Life; College Chapel Talks. By George Lansing Raymond. New York: Funk & Wagnalls Co. Price \$1.40.

The clergyman who desires to reach young men especially, and the teacher of Men's Bible classes, may use this collection of addresses to great advantage. Professor Raymond's wide experience in college life gives him the power to speak directly to men's needs. The subjects are those of every man's experience in character building and the development of spiritual forces. The writer gives a message of encouragement and the clear, direct method of obtaining spiritual strength in life's struggle. Such a widespread handling of God's word would have splendid results in the production of men ready to do God's work in the world.

The Country Parson. His Work and Influence. By the Rev. F. J. Hammond. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price 60 cents; by mail 65 cents.

In eight brief chapters the author presents a very important subject: *The Country Parson*. Mr. Hammond's thesis is: *The Country Parson* has unusual opportunities for leadership and work; and the best men are needed for the country parishes. It is written for England, and consequently much is inapplicable to American conditions; even so, there is much that can be used. It is well written, and very interesting; and we could wish that someone would give us an equally helpful volume from the American point of view.

The author's ideas concerning the daily services, ritual, the care of the church building, are exceedingly sensible and helpful, and, put in practice generally, would result in a higher religious standard for both priest and people.

Modern Light on Immortality. Being an original excursion into historical research and scientific discovery pointing to a new solution of the problem. By Henry Frank. Boston: Sherman, French & Co. Price \$1.85; by mail \$2.00.

The author has, as he says, "wholly freed himself from whatever traditional and superstitious disposition toward the subject he might have inherited from ancestral and hereditary influences." Then again, he plans a secondary volume dealing with the "Psychic basis of the Soul." So, for several reasons, a detailed account of the book is not required in this place. Nor can it be of particular value in any case, to priest or layman; the absolute break with Christian thought and tradition, the dependence both on the author's predilections and upon the latest scientific fads and hypotheses rendering the conclusions out of line with such study as would be helpful, to the Churchman.

Some Vital Questions. By the Rev. Charles C. Bell, Vicar of St. Olave's with St. Giles, York. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price 60 cents; by mail 65 cents.

These are topics treated in sermon style, dealing with familiar queries in the scriptures. They are simple and plain and to the point; such as would make good sermons for lay readers.

A PAMPHLET on *Theosophy and the Coming Christ*, by E. R. McNeide, well shows up the absurd Indian cult that has been promoted, even by some English Churchmen, as not antagonistic to Christianity. In an introductory note the Rev. Charles H. Robinson explains: "The writer of this booklet went out to India with the intention of working with Mrs. Besant and assisting her to promulgate the teachings of theosophy. As a result of a full investigation of theosophy in India, she is now the head of a Christian school, and is engaged in teaching a faith which she declares to be wholly inconsistent with and opposed to theosophy. . . . If the facts relating to the preaching of theosophy in India could be fully made known in England we do not think that many would continue to call themselves theosophists. At any rate, the expression 'Christian theosophist' would cease to exist." [S. P. G., Westminster, London, 1d.]

EVERY DUTY we omit obscures some truth we should have known. —*Ruskin.*

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

THE past few months have seen a very general acceptance of the recommendations of the General Board for creating diocesan boards of Religious Education. It is not quite true to say that the Church is thoroughly organized in this respect, but a very good beginning has been made. What does this signify and what does it involve? First it signifies that there are men all over the country who are thoroughly awake to the necessity of a very aggressive policy of religious education, and this one that is by no means limited to the Sunday school. It is significant that this should be so, for it promises that a change is coming in our attitude towards the connection between religion and education, and that in spite of state regulations, and in some way even through them, the old principle is again to be ascendant and the religious sanction is to be once more a ruling one in the whole life of our children and young people. But that day is only dawning.

Another significant factor in this organization lies in the consciousness on the part of religious leaders that true progress can only be made by coöperation and coördination. To touch on the latter first, by coördination we mean so bringing the forces at work together that there will be no unnecessary waste. No one can look over the efforts of the past ten years without being conscious that there has been a good deal of waste. Possibly it was necessary; it may have had to come in the development. But it ought not to be continued. Why, for instance, should there be a number of groups working at the same problem independently and without any effort to bring what they work out into a common result? What is true of other spheres of human activity is equally true of this sphere of religious education. Real progress should be by means of proper relationship between the workers at any given problem or set of problems.

The outcome of this first year's work of the General Board should have made this possible. We have, as the working forces are now organized, the following very simple ramifications: the diocesan boards with their several committees; the department boards—for they are such in spite of their clumsy nomenclature and their very odd organization—with their several committees; and the General Board with its committees. All these committees are grouped under the same general heads. We have diocesan and departmental and general committees on Organization and Curriculum and Teacher Training and Missions and the like. There is thus developed a splendid body of men and women, who are to some degree experts, working on a group of very essential problems. But how?

IT IS AT THIS POINT that the question of coördination and coöperation must assert itself. Why, for instance, should there be thirty or forty committees working on the same question, unless in some way the results of these several committees can be brought into some practical form of worth to the general Church? Why again, from another standpoint, should the several committees of dioceses, or even of departments, be working afresh upon the problems that have already been determined upon by the General Board?

For instance, we have at present two or three carefully prepared schemes published by the General Board: the Standard Curriculum, the Standard Teacher Training Course, and the recent publication on Mission study and activity. No one dreams, least of all those that are on these committees of the Board, that these results are final. That would be an absurd position for men who are on a board of education to take. But they do represent points of departure and working schemes. To attempt to devise a new curriculum or a new scheme for teaching missions or a new standard of teacher training without considering these reports, would be equally the height of folly. There they stand, the outcome at present of the skill

and knowledge and experience of that body of experts which the Church has called into being.

How are the several committees, whether diocesan or departmental, to utilize these reports? What are they to do with them? To this question we must turn for a brief consideration.

SPEAKING BROADLY, the children of this country are the same wherever they may be. Speaking accurately, they are not the same. Speaking broadly, these reports fit the conditions of all schools; speaking accurately, they do not and probably they are not meant to do so. They are statements of principles in the first place, with broad outlines of suggestions as to how to apply them. The work of the committees is then quite plain. Their first task is to apply these reports and their suggestions to the local needs. For instance, the Teacher Training Schedules propose general topics for training and the proper proportion in which these topics are to be combined. This is a general proposition. But the diocesan board, for instance of California, or Massachusetts, might well question whether in the conditions that exist there, with the particular schools that they deal with, these proportions are the best, or whether even the ingredients include all that are necessary. The same might be true of any other diocesan committee. The recommendations of the Board are put to the test locally and definite results come from them. Or again the Curriculum committee of some diocese in the Fifth Department or in the Third, or anywhere else, might wonder if, under *their* conditions, the arrangements of the curriculum set forth by the General Board might be improved upon. It is by no means certain, evidently from the note in the Standard itself, that some elements of the report might not be bettered. And so this or that subordinate group works out for itself these different problems, and comes to some definite conclusions based upon local experience.

WHAT FOLLOWS? What follows under ordinary conditions would be that they quietly go on their way, rejoicing perhaps that they have found some improvement which makes these reports more valuable to them, but thoughtlessly or selfishly keeping the knowledge of how this is so to themselves. What should follow? Surely this: if a rector, trying to apply the Standard Curriculum or the Teacher Training Standard or the Missions Study suggestions to his school, finds certain points where these might be improved and then works out this improvement; if a diocesan board through its committee does the same thing; then the one and only thing to do is to communicate these discoveries to the body next higher up. Let the rector tell the chairman of his diocesan committee, let this chairman tell the chairman of the departmental committee; let the departmental committee pass on this information based, as it is, on experience, and perhaps by this time corroborated by the experience of other parishes or dioceses, to the chairman of the committee of the General Board; so that the experience of groups within the Church may become the experimental knowledge of the larger body. It sounds complicated, perhaps; it smacks of centralization it may be; but it is the only way at present that real, effective testing of what has been suggested for us can be brought to the bar of experience and what some have learned be put to the good of the many.

IT IS GREATLY to be desired that some day there may be a means of communication between the various groups and interested students of this great problem, such as a bulletin or technical paper on the subject would afford. Many of the questions do not interest a great number of the readers of the Church press. Space beyond that which is given in special departments would necessarily be limited. Some medium of communication, some clearing house of divergent ideas, some "open court" for the discussion of the many problems, not by one or two voices but by the many, will no doubt come in time. In the meanwhile this department stands ready to serve as the medium not only of the opinions of its editor, but so far as space and opportunity may serve, of the opinions and suggestions of those of whose experience the Church as a whole should have the benefit.

WE HAVE again received a group of books from the American Book Company, Cincinnati and New York, which are of interest rather to the general question of education than to our specific department. Some of them serve admirably as supplemental readers for the first two or three grades of the Junior Department. *The Swallow Book*, *The Story of the Swallow* told in Legends, Fables,

Folk Songs, Proverbs, Omens, and Riddles of Many Lands: Gathered by Dr. Giuseppe Pitre of the University of Palermo, and rendered into English and arranged for the use of our boys and girls by Ada Walker Camehl, price 35 cents. *Mighty Animals*. Being Short Talks about Some of the Animals which lived on this Earth before Man appeared, by Jennie Irene Mix, with an Introduction by Dr. Frederic A. Lucas, Director of the American Museum of Natural History. Price 40 cents. This is an interesting account of the strange beasts and reptiles that lived long ages ago, told in simple yet accurate language and well illustrated from studies and restorations in the Museum in New York. *Fifty Famous People*, by James Baldwin, is a volume of short stories for the third school year telling of the childhood of these same people. It would be a useful storehouse from which to gather stories for the upper primary classes. Baldwin's *An American Book of Golden Deeds* is for older children and is a good collection of deeds of kindness or unselfishness that have been done by children and grown people here in America. It would serve similarly as a storehouse for the Junior classes studying the heroic side of life's lessons. *Founders of Our Country*, by Fanny E. Coe, is a useful, simple story of the early days of America, being entirely occupied with colonial times. It is noticeable that the story is told without a hint at the religious causes that lie behind it. There is nothing offensive in the book from the religious standpoint unless it be the very indifference to the questions. The only possible inaccuracy on this side is the statement twice repeated that the Puritans were Church of England people who believed that the Church could be purified. This is of course correct so far as it goes, but there is no hint of the break in Massachusetts by which the Puritans left the English Church. The word Catholic does not occur and the account of the Jesuit missionaries is very sympathetically told.

Household Science and Arts, by Josephine Morris, is a handbook for classes in Household Science. *Hygiene for the Worker*, by William H. Tolman, Ph.D., and Adelaide Wood Guthrie, both of the American Museum of Safety, is a useful book of suggestions for the care of the person and preservation from dangers and accidents incident to employment in factories and offices. It might well be used with classes of adolescent boys and girls in districts that touch these groups, as supplementary reading in the senior department of the Sunday school.

INASMUCH AS . . . YE HAVE DONE IT UNTO ME

By ZOAR

SUMMER is here, with all its glorious opportunities for rest and recreation. Surely after our long winter's work it is right we should enjoy our vacation-time, but—does it mean that we are going to be *selfish in our enjoyment*? Does it mean that for a while we are to drop all thoughts of responsibility and duty to God and to our neighbor?

Judging from the empty churches and the crowded hotel piazzas, it seems indeed to be the idea of many so-called Christians (Christians, *i.e.*, followers of Christ) who, when they made their summer plans, cared only for bodily comfort, heedless of the need of their souls; who flippantly affirm that they can worship God as well, if not better, in beautiful Nature—therefore, they can do without a church. Oh! the fallacy of this statement!

And then, as the present fades into the past, as Sunday becomes yesterday, what of our happy free week days? Shall we take *all the time to ourselves*? even as children who have not yet learnt that in sharing they but increase their pleasure. Shall we—*dare* we put "*self*" first in our thoughts and life? Truly, a dangerous experiment to make. How quickly from willing servants we should become *slaves of self*.

Surely, wherever we are, there are those who have need of us, to whom we can bring sympathy, love, something which will tell them that they are *not* forgotten of God and of their fellowmen. A call at the hospital or on some poor invalid, would soon open the eyes of the blindest—as to what he or she can do. When we do *see*, when we realize the suffering, the loneliness of those poor souls, we know that indeed it is not much we can do to brighten their lives, but—shall we not do the little which is in our power?

What a blessing we would bring not only in *their* life but in *ours*. Oh! the unspeakable greatness of His reward: Come ye, blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world—for—Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

EVERY KINDNESS done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer God.—Dean Stanley.

Church Kalendar



- Aug. 3—Eleventh Sunday after Trinity.
 " 6—Wednesday. Transfiguration.
 " 10—Twelfth Sunday after Trinity.
 " 17—Thirteenth Sunday after Trinity.
 " 24—Fourteenth Sunday after Trinity. St. Bartholomew.
 " 31—Fifteenth Sunday after Trinity.

CALENDAR OF COMING EVENTS

- Oct. 1—Brotherhood National Convention, New York.
 " 8—General Convention, New York.

Personal Mention

THE REV. FRANK ALBUS, sometime rector of Trinity Church, Coshocton, Ohio, but not in the active ministry since last spring, has been called to the rectorship of the Church of Our Saviour, Salem, Ohio. He will also be priest in charge of Trinity mission, Lisbon.

THE REV. B. R. ALLABOUGH, general missionary of the mid-western deaf-mute mission, whose residence is in Lakewood, a suburb of Cleveland, Ohio, has just returned from St. Margaret's hospital, Pittsburgh, where he received special and successful treatment for nose and throat trouble. He has entered upon his annual vacation.

DURING August the address of the Rev. WILLIAM HENRY BARNES, priest of St. Michael and All Angels, W. Philadelphia, will be care of The Rexor, Apartment 63, No. 600 W. 116th street, New York City.

THE REV. CLARENCE ARCHIBALD BULL is spending the summer at his Adirondack home, "Camp Taconic," Towahloodah, N. Y., where he expects to remain until October 15th.

THE REV. JOHN S. BUNTING, rector of Christ Church, Macon, Ga., will have charge of St. Michael's Church, Marblehead, Mass., during the month of August.

THE REV. ALWARD CHAMBERLAINE, for the past three years rector of Holy Trinity parish, Wallace, Idaho, and surrounding missions, has accepted the appointment by Bishop Funsten of Archdeacon of Boise. Mr. Chamberlaine will take up his new duties about August 1st.

THE REV. WILFRED C. CLARK of St. John's Church, Lakeside, Duluth, Minn., is spending his vacation in England.

THE REV. BENJAMIN DAVIS, rector of Trinity Church, Santa Barbara, Cal., has resigned, and intends to take a year's rest.

THE REV. EDWARD S. DOAN, rector of St. George's, Louisville, Ky., will spend the month of August at East Cleveland, Ohio.

THE vestry of Holy Trinity parish, Gainesville, Fla., has given the rector, the Rev. R. H. EDWARDS, a vacation during August and September. He, with his family, will spend this outing among friends on the coast of Nova Scotia.

THE REV. FREDERICK A. GARRETT, rector of St. Mark's, Charleston, S. C., will be absent from his parish until the first week in September. His address for the month of August will be 1617 Christian street, Philadelphia, Pa.

THE REV. H. B. GWYN has resigned the editorship of the *Churchman* and will spend the summer in Oxford, England. Address care Thomas Cook & Son, Oxford.

THE REV. CHARLES MERCER HALL, who has gained greatly in health during his seven months' stay in Asheville, N. C., will devote as much time as possible to the work of holding parochial missions and retreats, etc., during the coming months. Letters may be addressed to him at Kingston, or Esopus, N. Y.

THE REV. L. B. HASTINGS has resigned the rectorship of St. John's, Elkhart, Ind., and will take charge of St. Alban's School, Knoxville, Ill., diocese of Quincy. His resignation will take effect September 15th.

THE VEN. N. C. HUGHES, Archdeacon of the convocation of Raleigh, N. C., will be in charge of the Memorial Chapel of the Holy Communion, Philadelphia, Pa., during the month of August, while the rector, the Rev. A. R. Berkeley, is spending his vacation at Saluda, N. C.

THE RT. REV. ROGERS ISRAEL, D.D., Bishop of Erie, will have charge of the services at the chapel of St. Lawrence, Alexandria Bay, during August. Bishop and Mrs. Israel may be addressed at The Edgewood, Alexandria Bay, N. Y.

THE REV. ARON E. JONES, of the diocese of Southern Ohio, has become curate at St. Mark's, Toledo, Ohio (the Rev. Robert L. Harris, rector), and is priest in charge of St. Andrew's mission, that city.

THE REV. THEODORE D. MARTIN will be in charge of Christ Church, Norwich, Conn., during August. His address till August 30th will be 77 School street, Norwich, Conn.

THE address of the Rev. PAUL MICOU, and his mother, Mrs. R. W. Micou, is 569 Lancaster Ave., Bryn Mawr, Pa., where he is connected with the Church of the Redeemer.

THE REV. J. ALEXANDER O'MEARA, D.D., of the diocese of California, has taken temporary charge of the English church in St. Petersburg, and should be addressed at 56 English Quay, English Church, St. Petersburg, Russia.

THE REV. J. H. PARSONS of Holley, N. Y., has accepted a call to St. John's, Ellicottville, N. Y., and entered upon his duties July 1st.

THE address of the Rev. HENRY E. PAYNE is changed from 1755 E. Fourteenth street, Brooklyn, to the rectory, 1722 Avenue R, Brooklyn, New York.

THE REV. W. W. RAYMOND is in temporary charge of Trinity Church, Fayetteville, and St. Mark's Church, Jamesville, diocese of Central New York. Present address, 400 East Genesee street, Syracuse, N. Y.

THE REV. HAMILTON SCHUYLER, rector of Trinity Church, Trenton, N. J., and Mrs. Schuyler are making a pleasure tour to the Pacific Coast. Address for the month of August, Palace Hotel, San Francisco, Cal.

THE REV. SIDNEY L. VAIL will be in charge of St. Paul's Church, New Orleans, during the month of August. His address will be for that month 524 Pelican Ave., New Orleans, La.

THE REV. WILLIAM E. VANN has resigned his work in the diocese of Arkansas and accepted the call to Grace Memorial Church, Hammond, La., and began his new work August 1st, with residence at Hammond, La. He will be in charge of the work at Amite and Pontchatoula, in addition to the care of Hammond.

THE REV. GEORGE CARLETON WADSWORTH, rector of Christ Church, Troy, N. Y., will be in charge of the Church of the Evangelists, Oswego, N. Y., during the month of August.

THE REV. GEORGE WELD, formerly of Hingham, Mass., is now in charge of All Saints' mission, Montecito, Cal.

THE REV. ARTHUR E. WOODWARD, minister in charge of St. Andrew's Church, Mammoth Spring, Arkansas, will have charge of the services at the Church of the Epiphany, Washington, D. C. (the Rev. Randolph H. McKim, rector), the last three Sundays in August and the first two Sundays in September. His address from August 1st to September 15th, inclusive, will be 1418 W. street, N. W., Washington, D. C.

ORDINATIONS

DEACONS

ASHEVILLE.—On the Ninth Sunday after Trinity, July 20th, in St. James' Church, Hendersonville, Mr. CORTEZ ROBERT CODY was ordered deacon by Bishop Horner. The sermon was preached by the Rev. R. R. Harris, head master of Christ School, Arden, and the candidate was presented by the Rev. Reginald N. Willcox, rector of the parish. The Rev. Alfred H. Stubbs assisted in the service. Mr. Cody has charge of the work at Upward, N. C.

LOS ANGELES.—On Thursday, July 24th, in Los Angeles, the Bishop of the diocese ordained to the diaconate Mr. JOHN MISAO YAMAZAKI. The candidate was presented by the Rev. Robert B. Gooden, headmaster of the Harvard School for Boys, who also preached the sermon. Mr. Yamazaki, who is a graduate of Berkeley Divinity School, will have charge of the Japanese mission in Los Angeles.

PRIESTS

FLORIDA.—On St. Peter's Day, in St. John's Church Jacksonville, Fla., the Rev. HOWARD BOARDMAN GIBBONS, was advanced to the priesthood, by the Rt. Rev. A. W. Knight, D.D., Bishop of Cuba. The presenters were the Rev. V. W. Shields, the rector of the church, and the Rev. Mr. Andrews, curate of the parish. The Bishop of Cuba was the preacher. Mr. Gibbons is the principal of the Cathedral schools in Havana, Cuba.

PITTSBURGH.—At St. Stephen's Church, East Liverpool, Ohio, on Wednesday, July 30th, the Bishop of Pittsburgh advanced to the priesthood the Rev. ISAAC FREDERIC JONES of Canonsburg, Pa. The candidate was presented by the Rev. Robert Kell, rector of the church, and the sermon was preached by the Rev. J. C. DeCoux, diocesan vicar of Pittsburgh.

BIRTHS

NORTON.—Born, to the Rev. and Mrs. George E. Norton of St. Louis, Mo., on Saturday, July 26th, a son, JOHN HANCOCK NORTON.

DIED

AUSTIN.—Entered into rest LE BARON L. AUSTIN at Chicago, July 15th, vestryman of All Saints' Church, Ravenswood.
 "Grant unto him eternal rest, O Lord."

HAMLIN.—In Burlington, Vt., on July 15th, aged 62 years, Mrs. NELLIE FARMER, widow of Frank H. HAMLIN of Boston, Mass.

SHATTUCK.—At Lake Placid, N. Y., on July 15th, aged 67 years, Mrs. CAROLINE E. (FIDDOCK) SHATTUCK, widow of Mr. Edward H. Shattuck of Hague, N. Y., formerly of Plymouth, England.

SOWLES.—In St. Albans, Vt., on July 12th, aged 71 years, the Hon. ALBERT SOWLES, a bank cashier at the time of the celebrated St. Albans Raid, in the Civil War, October, 1864.

MEMORIALS

ROOSEVELT JOHNSON

On Easter Monday there passed away in her home in Littleton, Colo., ROOSEVELT JOHNSON, one of God's faithful missionaries. In 1904, in response to my call, she came to Manila to undertake kindergarten work at the settlement. Before her work was well begun, but not before she had won the hearts of those about her, she developed tuberculosis and was obliged to return at once to her home.

Then began years of remarkable service and beauty and joyousness. Her home life became the sphere of her missionary endeavor and Christ lived in her, flooding her world with sunshine. As she grew weaker her brightness increased rather than decreased, so that those about her felt at the end that the Psalmist's words were exemplified in her life: "He brought forth His people with joy and His chosen with gladness."

Roosevelt Johnson is our pioneer death in the ranks of missionaries to the Philippine Islands. It helps the rest of us to adopt the beautiful misquotation of Archbishop Benson's daughter as she lay dying: "In the midst of death we are in life."

C. H. BRENT,
 Bishop of the Philippine Islands.

15th July, 1913.

RETREATS

SPRINGFIELD.—The annual retreat for the clergy of the diocese of Springfield will be held at Champaign, Ill., September 2nd to 5th, the Bishop of Springfield conductor. Clergy of other dioceses are invited to attend. For information address the Rev. H. L. Hoover, 1222 N. 5th street, Springfield, Ill.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

A MID-WESTERN rector needs unmarried curate for work in parish and missions. State salary, age, and references. "R," care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED—CLERICAL

YOUNG, unmarried, clergyman, very successful, chaplain largest hospital United States, desires curacy. Trained best institutions, university, seminary, this country and abroad. Musical, able preacher. Spiritually minded and energetic. Thoroughly Catholic. Best references. Address "EXCELSIOR," care LIVING CHURCH, Milwaukee, Wis.

THE REV. PERCY DIX, priest in charge of the Church at Latrobe, Pa., will be giving up his present position at the end of September, and, therefore, desires to make arrangements to commence work in some new field about the first Sunday in October. Music a specialty. Reference, the Bishop of Pittsburgh.

CLERGYMAN, speaking several languages, wishes social work, and Sunday supply around New York and Philadelphia. Highest testimonials. Address "SOCIAL," care 416 Lafayette street, New York City.

PRIEST, young, with higher degrees, seeks chaplaincy of school, college, or institution, or rectorship. References. Address "CHAPLAINCY," care LIVING CHURCH, Milwaukee, Wis.

YOUNG priest desires larger field of work. College, university, and seminary graduate. References. Address "J. S.," care LIVING CHURCH, Milwaukee, Wis.

WANTED—Parish or diocesan or city missionary work. Reasons for change, financial. Address "ACTIVE," care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires any position in New York City which will require daily mass and leave free time for study. Address Box 572, Tomahawk, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—By September 1st, an organist-choirmaster for an Ohio parish. Must be competent to take charge of a boy, and mixed choir, and expert in the training of the boy voice. Salary of \$600 can be doubled by a good teacher of voice and piano. Best of character, references required. Address full information to "LIEBER," care LIVING CHURCH, Milwaukee, Wis.

THE vestry of St. Andrew's Church, Detroit, is receiving applications for the position of choirmaster and organist. Apply, Rev. Wm. L. Torrance, 200 Putnam Ave., Detroit, Michigan, giving references.

WANTED.—Organist-Choirmaster, send application with references, credentials, etc., to J. B. GIBBLE, rector, Burlington, N. C.

POSITIONS WANTED—MISCELLANEOUS

EMPLYED CHOIRMASTER-ORGANIST desires change. English Cathedral training. Long successful American record. Jewish synagogue experience. Expert voice-builder. Strong disciplinary. Good remuneration. "CANTORIS," LIVING CHURCH, Milwaukee, Wis.

WANTED.—By an elderly lady, position in a school or institution to take charge of sewing room or linen room. Very best of references. Conscientious and faithful worker. Apply "A. B.," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED institution worker (middle-aged) desires position as matron. Thoroughly understands children; economical manager. Might consider private family. Mrs. DRUMMOND, 2622 Prairie avenue, Evanston, Ill.

POSTULANT wanted in secondary school as instructor, preferably in English or History, by Churchwoman, college graduate. Address "M. B.," care THE LIVING CHURCH, Milwaukee, Wis.

A CULTURED MUSICIAN—pianist, organist, and theorist—wishes position in church school. Highest recommendations. Address "MUSICIAN," care LIVING CHURCH, Milwaukee, Wis.

POSTULANT would like to do parish work. Experience in lay-reading, visiting, boy's work. Organizer. Country or city. Unmarried. References. H. S. DOUGLAS, Watford, Conn.

ORGANIST and choirmaster (F. A. G. O. 1913) desires better position. Expert choir trainer and recitalist. Address, with particulars, to "O.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Successful choir trainer and conductor. Highest references. Address "ANGELICAN," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Expert with all voices. Highest references. Address "ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED teacher (lady) with first-class testimonials desires a position, preferably in a Church school. Address Box 31, Watford, Va.

WANTED—Position as governess of young children. University student. Address "G. C.," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Emmanuel Church, Baltimore, Md., will have a four-manual sixty-eight stop organ divided—part in chancel and part in gallery. Large three-manual for historic Centre Church, New Haven, Conn. Also Cathedral SS. Peter and Paul, Providence, R. I. Catalog on request. AUSTIN ORGAN CO., Hartford, Conn.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

OBER-AMMERGAU CRUCIFIXES, CARVED BY THE PASSION PLAYERS. 9-in., 21-in. Cross, \$5.00; 6-in., 15-in. Cross, \$3.00; 3-in., 6-in. Cross, \$2.00. White wood figures, oak cross. T. CROWHURST, 568 10th street, Oakland, Cal.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

A STRUGGLING CHAPEL is in dire need of a pipe organ. Any church desiring to dispose of one cheap, should address "ORGAN," care LIVING CHURCH, Milwaukee, Wis.

CHURCH AND SUNDAY SCHOOL BANNERS. Painted in water colors. Address Miss BALCOLM, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

ALTAIR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAIR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

CLERICAL REGISTRY, NEW YORK.

RECTORS and assistants nominated for parish appointments. Write for circulars to 147 East Fifteenth street, New York. Vacancies always.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL-TRAINED ORGANISTS will arrive from England this month. Records guaranteed. Churches in need, address 147 East Fifteenth street, New York.

FREE LENDING LIBRARY

THE Sisters of the Holy Nativity have a free Library of Church books to be lent to the clergy and laity. For Catalogue apply to LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

SUMMER RESORT

EAU PLEINE COTTAGE, Chain-o'-Lakes, Waupaca, Wis. A select resort among woods and lakes. Reference to the Bishop of Chicago, and to the Rev. L. B. Richards, Ferguson, Mo., by their kind permission. Address Mrs. S. M. CARRINGTON, Rural Route 1, Waupaca, Wis.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman, Co.

CONVALESCENTS

DR. GRACE WOLCOTT of Boston will receive a limited number of patients in her home at Heath during the summer months. The class of patients received are those who are recovering from operations, or those who for any reason are below the normal plane of health. A letter of reference from the attending physician should accompany applications, which should be sent to DR. GRACE WOLCOTT, Heath, Mass.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, \$2.50 per week, including meals. Apply to the SISTER IN CHARGE.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., President. GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the Bishops of 43 Dioceses and 33 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$1,550,000. Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from

THE SECRETARY,

281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

APPEALS

ELEVENTH ANNUAL EPHPHATHA APPEAL

The prayers and offerings of all interested in the Church's extensive and difficult work for the deafmutes in the South are asked on the Twelfth Sunday after Trinity. The General Missionary has issued a leaflet explaining the work and will be glad to send it upon request. Remittances should be sent to the Rev. OLIVER J. WHILDIN, General Missionary, 1436 W. Lanvale street, Baltimore, Md.

EPHPHATHA APPEAL

The Church Work among the Deaf in the dioceses of Chicago, Milwaukee, Fond du Lac, Minnesota, Springfield, Quincy, and Michigan City needs assistance as usually rendered by its friends and others on the Twelfth Sunday after Trinity.

Rev. GEORGE FREDERICK FLICK, General Missionary.
214 E. 55th St., Chicago, Ill.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

The Brotherhood is an organization of laymen of the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

There are two rules. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

The twenty-eighth annual convention of the Brotherhood will be held in New York, October 1 to 5, 1913.

For information address BROTHERHOOD OF ST. ANDREW, Broad Exchange Building, Boston, Massachusetts.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad street, Newark, N. J.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Will you or your church become one of a thousand subscribers of \$120 annually; thus providing definitely and surely for the present liability, \$120,000 per year?

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief.

Legal title for use in making wills: the "General Clergy Relief Fund." The national, official, incorporated society.

THE GENERAL CLERGY RELIEF FUND.

ALFRED J. P. McCURE, Treasurer,
Church House, Philadelphia, Pa.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street where free services in connection with any contemplated or desired purchase are offered.

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PUBLICATIONS

LITERATURE ON THE NAME OF THE CHURCH

Several tracts relating to the Name of the Church have been published by THE AMERICAN CHURCH UNION for free distribution and a set will be sent to any address on receipt of two-cent stamp for postage.

These tracts are simple, courteous, plain statements of what the advocates of the Correction movement desire to accomplish. Address Rev. ELLIOT WHITE, secretary, 960 Broad St., Newark, N. J.

OBER-AMMERGAU

The best description of Ober-Ammergau is the little book by E. Hermitage Day, D.D., entitled *Ober-Ammergau and the Passion Play*. It is not only a "Practical and Historical Handbook for Visitors," but is exceedingly entertaining for those who are unable to visit this historic town. The book contains 24 illustrations, generally photographed by the author. It tells the story of the Passion Play and a synopsis of it, and describes the village and its people. There are many notes on the music and kindred topics. The book is of permanent value. Price 40 cents; by mail 45 cents. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

FATHER WAGGETT'S "HOLY EUCHARIST"

The second American edition of Fr. Waggett's *Holy Eucharist with Other Occasional Papers*, is now ready. The book was out of print for a

few months, and the frequent calls for it during that time showed how necessary it was to keep the book in print, for anything by Fr. Waggett is always read with great interest. Orders can now be filled promptly. Price 1.25; by mail 1.35. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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THE CHURCH AT WORK

TRAINING SCHOOL AT LA GRANGE, GA.

THE TRAINING SCHOOL for Church workers completes its first year's work in September. Through the assistance of the General Board of Missions some scholarships will be awarded to women who desire to prepare themselves for mission work among the white people of the South.

The Training School was established in connection with the La Grange settlement at the mission of the Good Shepherd, La Grange, Ga., for the purpose of meeting a long felt need in the South; women equipped for efficient service in Church work. An effort is being made to graduate well rounded Church workers, as specialists in some line of activity, either kindergarten work or trained nursing. Primarily, the training is planned to meet the conditions among cotton mill operatives of the South, but is adapted to the work at home and abroad. The spirit of the school is missionary and to deepen this spirit students will be welcomed who are looking forward to service in foreign as well as domestic fields.

In September a Japanese woman, who is a graduate of St. Margaret's School, Japan, will enter the Training School, taking the course leading to graduation in kindergarten work. She expects to do missionary work in the rural districts of her native country.

The school offers unusual opportunities to middle aged women who wish to do work for the church among the mill operatives, mountain people, the poor of the city slums, or in parish churches, but who have had no special training or equipment. With preparation

for efficient work there is a great demand for such women.

The La Grange settlement has gathered a corps of efficient workers and instructors and offers unusual advantages, with its clinic of 3,500 cotton mill operatives, and its large settlement activities, including kindergarten, clubs of various kinds, dispensary, hospital, etc., and splendid physical equipment.

Further information may be obtained by addressing the Rev. Henry Disbrow Phillips, director, La Grange Settlement, La Grange, Ga.

SUMMER ACTIVITIES AT THE WESTERN THEOLOGICAL SEMINARY

THE WESTERN THEOLOGICAL SEMINARY is widely congratulated upon having secured for the chair of Dogmatic Theology, with accompanying lectureships in Christian Evidences, and Moral Theology, the Rev. Theodore Bogert Foster, B.A. Mr. Foster is a graduate of Columbia University and of the General Theological Seminary. He has been a member of the Standing Committee and deputy to General Convention in the dioceses of Vermont and West Missouri, and examining chaplain to the Bishops of Rhode Island, West Missouri, and to the Bishop of Chicago for five years past. His large experience in practical parish work, in which his greatest power has been conceded to have been as a teacher, will be invaluable to his classes. Mr. Foster is one of the relatively few of our clergy who, in their reading and studies, have both strengthened their hold upon the Catholic faith and at the same time kept in

formed in the realm of modern scholarship. Familiar with the syllabuses followed by his predecessor, Dr. Hall, there will be no break in the continuity of courses already begun.

The Rev. Dr. Samuel A. B. Mercer is spending the summer in publishing a book (Longmans press) under the title "Extra Biblical Sources for Hebrew and Jewish History," and in writing several articles for various scholarly periodicals. Early in the summer Dr. Mercer announced his discovery of the long missing Gorringe collection of valuable Egyptian relics. This collection is in his hands, and will be sold shortly to one of the large museums. Meantime Dr. Mercer is translating some of the inscriptions.

The Rev. Dr. Burton Scott Easton is engaged as assistant editor in revising articles, as well as in original composition, for Dr. Orr's forthcoming work, "The International Standard Bible Encyclopaedia."

The Rev. Dean DeWitt has been much engaged in duties pertaining to both local and general interests in theological education, in correspondence with postulants, in directing many repairs and improvements, and in doing some work upon his lectures in Pastoral Theology which, ere long, he hopes to put into print for the convenience of his classes.

The Very Rev. Dr. Walter T. Sumner, who will meet the middle and senior classes in Christian Sociology during the coming year, is clearing his calendar as far as possible from outside lecture engagements.

Arrangements are being made for a course of lectures and for practical drill in Church music, under the direction of Dean P. C.

Lutkin, musical director of the Northwestern University.

Under the direction of the Rev. Dr. Easton, at the hands of a graduate librarian, Mr. Wilbur Dean Elliott, B.A., the general library is being rearranged for greater convenience in consultation. More than a thousand duplicates are being sold and exchanged. A valuable contribution was made as a parting gift by Dr. Hall, in the form of a new set of the *Catholic Encyclopedia*, in fourteen volumes. The Hibbard Egyptian library has received many accessions during the summer.

CHURCHMEN AT SILVER BAY CONFERENCE

AFTER participating in the delightful conferences at Silver Bay, N. Y., the Churchmen present issued the following "Statement":

"The 117 Episcopalians attending the twelfth annual conference of the Missionary Education Movement held at Silver Bay, Lake George, July 11th to 20th, 1913, desire to record with deep gratitude their appreciation of the remarkable opportunity afforded by these conferences for scientific training in missionary methods and Christian efficiency. We believe that if the members of our communion comprehended the breadth of the educational programme, the expert character of the instruction, the completeness of the plant, and the charm of the surroundings, they would avail themselves in much larger numbers of the exceptional privileges here afforded for profit and enjoyment.

THE PLACE

"Silver Bay is charmingly situated on the west shore of Lake George—one of the most beautiful sheets of water in America—ten miles from Ticonderoga, with good railroad and steamboat connections. The plant consists of a well equipped hotel accommodating about 400; a large auditorium and a colony of forty-nine cottages, class rooms, boat and bathing houses, and other buildings. The grounds and walks are laid out with taste and excellent tennis courts and athletic and baseball fields and a gymnasium are provided. The afternoons are given up to rest and recreation, tennis tournaments, field and aquatic sports, and walks to historic and picturesque points.

THE COURSES

"Among the courses offered at this year's conference and conducted by thoroughly competent and experienced leaders were: The Emergency in China, Immigrant Forces, The Decisive Hour of Christian Missions, The Challenge of the City, Mexico To-day, The Church of the Open Country, The Moslem World, The Missionary Message of the Bible, Tests of Church Efficiency, and missionary instruction in the Sunday school in its various branches.

"The class room work was supplemented by open parliaments, realistic missionary demonstrations, and addresses by men and women of wide experience in the home and foreign fields. Amid this variety and excellence of opportunity the problem of each delegate was how best to apply the limited time to that branch of work most needed in his or her especial field of service. The mutual contact and free exchange of ideas among the members of the different communions was most helpful and stimulating and developed a spirit of coöperation and unity that cannot fail to be of lasting value.

THE CONFERENCE

"There were 529 delegates in attendance drawn from 16 different states and 6 foreign countries and including many missionaries. Sixteen different denominations were represented, the largest delegation being Presbyterian with 138 delegates, and our delegation coming second with 117.

"The appeal of Silver Bay is distinctly not one based upon emotionalism or vague

sentimentality; the key note of the conference was intelligent and efficient Christian service inspired by deep consecration to the task of advancing the Kingdom of God at home and abroad.

"The technical efficiency, the mental stimulus of the classes, and the spirit of prayer and thanksgiving underlying every effort and permeating the entire conference, have made a deep and lasting impression upon all our delegates, and we pledge ourselves to apply to the best of our ability, through prayer and service, the practical lessons here learned to the work in our individual parishes and dioceses. We are deeply and humbly impressed with the conviction that each communion has something of value to contribute and much more to acquire by enthusiastic participation in such conferences as this. We know of no better training school for the laymen and women of our parishes than Silver Bay, and we urge our clergy and theological students as well as our Sunday school and church workers to share with us the joys and privileges afforded by these splendid gatherings."

Similar conferences will be held at Lake Geneva, Wis., August 1st to 10th.

WORK AMONG THE KAROK INDIANS

LAST WEEK the Rev. and Mrs. John E. Shea quietly celebrated the first anniversary of their arrival at Ieece Bar, Siskiyon county, Cal., to labor among the Karok Indians. Their field is in a distant and rather inaccessible portion of the state, and until their arrival it was quite neglected by both the Church and the government. During the year Mr. Shea has administered Holy Baptism to almost 100 persons. He writes of the service on the Eighth Sunday after Trinity: "It was another of our red-letter days. Our service was marked by a full attendance, although the day was rather hot. Four candidates presented themselves for baptism, one man, two women, and a young boy." Mrs. Shea is now able to play the violin, and she accompanies the singing at the services, which is quite an interesting feature of their work. The Board of Missions has made an appropriation for the work and the government has also recognized the desperate need of those long neglected children of the wilderness. Indian officials have been advised to issue supplies to the weak and sickly of Mr. Shea's flock. Recently an Indian prophetess and medicine woman visited his neighborhood. She came to cure some of the Salmon River Indians, who were sojourning near, of certain inherited diseases. "The cure consists mostly in vermilion-painted faces, the burning of incense and dancing around the prostrate figure of the patient. It is a sort of faith cure with a little bit of color and strenuousness thrown in." In addition to religious services these faithful missionaries have a day school in which English is taught, also vegetable gardening, sewing and cooking. They are grateful for the letters and assistance sent them by friends.

DEATH OF BRIGADIER-GENERAL WOODRUFF

BRIGADIER-GENERAL CARLE AUGUSTUS WOODRUFF, retired, died at his home in Raleigh, N. C., on Sunday, July 20th. The funeral was held from Christ Church on the Tuesday morning following, the rector, the Rev. M. A. Barber, officiating. General Woodruff was born at Buffalo, N. Y., on August 8, 1841. He was married in 1875 to Miss Effie H. Haywood of Raleigh. There were no children. Entering the United States army in October 1861, when he was commissioned a Second Lieutenant in the Second regiment of artillery, General Woodruff's military career of forty-two years was one of steady advancement. He retired with the rank of Brigadier-General on August 10,

1903, having served in both the Civil war and the war with Spain. During the Civil war he was thrice brevetted for distinguished and meritorious services while commanding troops in some of the principal engagements. He was a thirty-third degree Mason and took great interest in the work of that order, having been instrumental in the organizing of several lodges. Of a deeply religious nature, he furthered the work of the Church in every possible way, and served as a vestryman of Christ Church until compelled to resign because of ill health. The simplicity of his character was shown in the directions he made for his funeral, for although entitled to the highest funeral honors of both the army and the Masonic order, he expressed the wish, just before his last illness, that only the simple dignified Burial Office of the Church might be used.

CHURCH FOR UNIVERSITY OF MINNESOTA STUDENTS

THE VESTRY of St. Matthew's Church, St. Anthony Park, Minn., have purchased a commanding site on Carter avenue, and are proposing to erect a new church. St. Anthony Park is the seat of the agricultural department of the University of Minnesota, where 2,300 students registered in the various courses during the past year. These are for the most part young people from the country, a picked class, away from home, surrounded by the allurements of a city life, and without definite church connection, who need the fostering care of the Church at a most critical period of life. The situation is similar to that existing at the University of Virginia, which is appealing to the Church at large for \$100,000 to provide a church for the students. Financial aid cannot be expected of the students, and St. Matthew's Church is not strong enough to cope with the situation single handed. The new site is on the principal approach to the university, two blocks from the entrance to the campus, and one block from the street cars. It will require at least \$10,000 to erect an adequate church and the vestry feel justified in laying the situation before the Church at large. It is a splendid opportunity. Will the Church meet it?

BERKELEY NOTES

THE REV. GEORGE HODGES, D.D., LL.D., D.C.L., '81, Dean of the Cambridge Theological School, has accepted an election as Mary Fitch Page Lecturer for 1914. The Rev. William A. Beardsley, '90, rector of St. Thomas' Church, New Haven, has accepted an appointment as Alumni Lecturer on Pastoral Theology for the next academic year. Miss Mariana Townsend, daughter of the late Rev. John Townsend, '56, has presented a Hebrew phylactery which was given to her ancestor, the Rev. Dr. Samuel Johnson of Stratford, by a rabbi in whose family it had been for many centuries. The Rev. Dr. Lucius Waterman, '76, has presented a fine copy of the Missal of the Church at Angers (*Missale Andegavense*) printed at Paris in 1737. It appears to be of special interest in itself, and this copy is beautifully bound in red morocco with much adornment in gilt.

MID-WESTERN DEAF-MUTE MISSION

THE SECOND annual report of the Mid-Western Deaf-Mute Mission, consisting of the dioceses of Pittsburgh, Southern Ohio, Lexington, Indianapolis, Ohio, and Michigan, signed by the Rev. B. R. Allabough, general missionary, Lakewood, Ohio, and the Rev. A. A. Abbott, secretary and treasurer, Trinity Cathedral, Cleveland, Ohio, has been issued, and is an important contribution to the missionary reports of the Church. The general missionary gives the following totals for the

year: Services held, 246; persons baptized, 27; confirmed, 46, and Celebrations of the Holy Communion, 45. Speaking generally of the work he says: "At the Missionary Council of the Fifth Department in Cleveland last October, a subject of vital import to the deaf was taken up, and as a result, a committee consisting of all the Bishops of the Department, or their representatives, was appointed to consider the matter of departmentalizing the deaf-mute work. The unequal distribution of territory among the various workers, and the unequal support of the work by the various parishes, were set forth, and a re-grouping of dioceses for the purpose of this work under one department was considered desirable. A careful and sympathetic consideration by the Bishops of the Department of the local problems affecting the welfare of the deaf, will be of the greatest benefit to the work. The work is growing, and nothing the Church is doing is of more importance." The treasurer explains that all money received for stipends and expenses from the six dioceses, together with that received for the same purpose from the General Board of Missions and other sources, goes into a common treasury, from which is paid the stipend of the general missionary, \$1,460 per annum, traveling and all other expenses. The total sum received for stipend and expenses during the year, May 1, 1912, to May 1, 1913, was \$2,556 and the total expenditures were \$2,038. The general missionary is the only person connected with the mission who receives anything for his services.

OPPORTUNITIES FOR CLERICAL VACATIONS

NOTICE is hereby given to the clergy that there are several rooms vacant for the month of August at the Clergy Rest House, Saratoga Springs, N. Y. For those who are not informed, the clergy house, the Knickerbocker memorial of Bethesda Church, started by the late Ven. Joseph Carey, D.D., was founded for the purpose of furnishing clergymen of the Church who are financially unable to take a lengthy vacation, a two-weeks' rest. The rooms are entirely free; the occupants have simply to go out for their board. Application can be sent to the Rev. F. D. Simmonds, priest in charge, Bethesda Parish House, Saratoga Springs, N. Y.

MEMORIALS AND GIFTS

THE WOMAN'S GUILD at Warroad, Minn., gave new windows of colored ground glass to the church. A handsome new oak font was presented by Mrs. Irene Hore of Cheltenham, England, in memory of her father, the late James J. Parker, M.A., of Oxford. The same generous giver also presented the church with a brass alms basin, two brass candlesticks, and a Bishop's chair.

THE LATE Morgan Whitney, a member of Trinity Church, New Orleans, La. (the Rev. Dr. R. S. Coupland, rector), left that parish, St. Anna's Asylum, and the Children's Home, all of New Orleans, the sum of \$5,000 each. His splendid collection of Japanese and Chinese carved jades and crystals and a china "Peachblow" vase he left to the Delgado Museum of New Orleans.

A HANDSOME memorial window, erected by his widow and sons, was unveiled recently in Trinity Church, New Orleans, La., to the memory of the late Frank Howard. Only a short time before his death he had the entire interior of the church renovated and beautified at a cost of nearly \$50,000, and in his will left a sum of money to this parish, of which he was a faithful vestryman.

ST. KATHERINE'S GUILD of Christ Church, Crookston, Minn., presented the church with a fine brass processional cross and a hand-

somely framed copy of the "Last Gospel" for the altar. The woman's guild gave a fine red morocco leather bound Lectern Bible.

THE JUNIOR GUILD of St. John's Church, Beaudette, Minn., have given the cross, two vases, and two Eucharistic candlesticks for the altar.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

A New Mission at Proctor

A NEW mission has been organized at Proctor, in charge of the Rev. William E. Harman of St. Peter's Church, Duluth. Plans are being prepared for a finished church building by this fall.

GEORGIA

F. F. REESE, D.D., Bishop

Bible Teaching in the Public Schools

THE PROBLEM of teaching the Bible in the public schools in Georgia has been recently much discussed by the ministers of various Christian bodies in Atlanta, pending a bill before the Georgia General Assembly making this reading compulsory. There was wide variance of opinion. The Church was heard from through the Rev. C. B. Wilmer, D.D., of St. Luke's, who strongly opposed it, making a sharp line of division between civic and religious rights and obligations. The bill was adversely reported in the legislature.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Summer School at Redondo Beach

THE BOARD of Christian education has carried on the most successful ten-days' summer school at Redondo Beach, that the diocese has known. Seventy teachers stayed at the Hotel Redondo for the entire time, and many traveled down from the city and near by for daily sessions. From this school three volunteers have offered themselves for the mission field; Miss V. E. Woods, a high school teacher, from St. Paul's Church, Pomona, and a university graduate; Miss Ethel Potter, from St. Luke's, Los Angeles, who is to enter the Good Samaritan hospital to prepare to go out as a trained nurse, and Arthur Smith, a boy from St. Luke's, who will prepare to go when he is of sufficient age.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Lightning Damages New Orleans Church—Children Enjoy Outings

DURING a violent thunderstorm on Saturday, July 19th, lightning struck Trinity Church, New Orleans, and did considerable damage, demolishing several of the finials on one side, tearing several holes in the roof, and injuring the freshly tinted walls. The damage, which may be over \$1,000, is covered by insurance.

A COTTAGE has been secured at Waveland, Miss., for the use of the children and Sisters of the Children's Home, New Orleans. Every two weeks a happy party is sent over there to enjoy the outdoor life on the Mississippi Sound.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Junior Brotherhood Meeting—Free Vacation Schools—Holiday Home for Shut-ins

THE JUNIOR Local Assembly of the Brotherhood of St. Andrew of Baltimore and vicinity, held its mid-summer meeting at Grace Church, Elkridge, Howard county (the

Rev. R. A. Castleman, rector), on Saturday, July 19th. The members assembled at 3 P. M. After a game of baseball and a swim in the Patapsco river, refreshments were served on the lawn by the ladies of the parish. At 8 P. M. there was a meeting in the parish hall, the president of the assembly, Thomas Donaldson of Grace chapter, Elkridge, presiding. Following an address of welcome by the rector, excellent addresses were made on the subject, "The Brotherhood Boy"—(a) "His Chapter," by Harry W. Sleutone of All Saints' chapter, Baltimore, and (b) "His Devotions," by Morris L. Barnes of Grace chapter, Elkridge. There followed an animated and interesting discussion of the question, "Is the Brotherhood Losing Ground," in which the principal speakers were Messrs. A. E. Huyerford, J. D. Kelly, and W. A. Cook.

A NUMBER of the free summer vacation schools, which have proved so helpful in previous seasons, have been opened in Baltimore and vicinity this month, of which the most flourishing are at the chapel of the Redemption (Paret Memorial), St. Margaret's, the chapel of the Guardian Angel, and St. Andrew's Church, Baltimore. Each school is in charge of experienced manual training and kindergarten teachers and is in session each day for about six weeks, when there is an exhibit of the work done, and an entertainment. The work consists of basket weaving, raffia work, chair caning, hammock making, needlework, and the usual kindergarten work for the smaller children. There are also singing, games, and Bible stories. All children are welcome and no charge is made.

THE "HOLIDAY HOME" of the Maryland branch of the Shut-In Society at Pikesville, Baltimore county, was recently opened for the summer. The members of the society felt that a month away from a sick-room or the usual environment of a person confined indoors by illness or deformity would be one of the greatest boons possible to confer upon an invalid. Through the kindness of Mrs. R. Brent Keyser, one of the directors of the society and a prominent Churchwoman, the home, a fine old building of quaint Colonial architecture, known as the Old Sudbrook Tavern, was loaned to the society. The interior has been equipped in the most modern way and a number of rooms have been fitted up by persons as memorials to relatives or friends, so that the building will accommodate from twenty-five to thirty invalids a month until the home closes in September. Mrs. William Dallam Morgan, wife of the rector of St. John's Church, Waverly, Baltimore, is the president of the society, and is assisted in her work by many prominent Churchwomen of the diocese.

MEXICO

HENRY D. AVES, LL.D., Miss. Bp.

Church Activity at Mexico City

NOTWITHSTANDING the continued political unrest, and the fact that there have been many removals from the parish, the congregations at Christ Church, Mexico City (the Rev. Edmund A. Neville, rector), keep up remarkably well. On the first Sunday of each month, after Evensong, in place of the sermon, the choir renders a sacred cantata. The large attendance proves how greatly the musical effort is appreciated. During the rector's absence at the General Convention, the Rev. E. Lee Birchby of New Harmony, Indiana, will be the *locum tenens*. The rector ministers not only to the regular congregation worshipping in the parish church, but also to the German Old Catholic colonies, and the many strangers sojourning in the city. The vestry is making plans to secure the services of an assistant minister at an early date.

NEW MEXICO

CAMERON MANN, D.D., Acting Bishop

Clergy at State Sunday School Convention—Other News

THE REV. LEONIDAS W. SMITH, rector of the Church of the Holy Faith, Santa Fe; the Rev. Jesse S. Moore, secretary of the district convocation; the Ven. W. E. Warren, Archdeacon of New Mexico, and the Rt. Rev. Dr. Temple, Bishop of North Texas, accepted an invitation extended the clergy to attend the twelfth annual convention of the Sunday School Union of New Mexico, held at Santa Fe, July 2nd to 4th. Bishop Temple addressed an evening session of the convention at the Scottish Rite Cathedral on "Parents and Sunday School Teachers Relative Privilege in the Religious Training of the Child." The Rev. Mr. Moore spoke on "The Bible Which Our Lord Used." The Rev. Mr. Smith conducted the devotional exercises of the convention, using collects and other prayers from the Prayer Book, selecting prayers which suited the idea of the particular session. Mr. Smith's use of the Prayer Book showed how inclusive and adaptable the Prayer Book is to any form of service, when in the hand of one who understands it. The convention elected Archdeacon Warren, who is one of its present state delegates to the international convention, as vice-president. A gentleman, in speaking of the personnel of the convention, remarked, "What splendid men the Episcopal Church has in its ministry."

THE REV. E. N. BULLOCK, A.B., rector of St. Andrew's parish, Roswell, and Mrs. Bullock, Ph.D., have just concluded the first year successfully of a school for girls and young boys, in connection with the Church work at Roswell. So many families go to Roswell in the winter for the welfare of young girls and boys, Mr. and Mrs. Bullock felt that a missionary opportunity was being lost to the Church, and consequently opened this school as a part of the parish work. Miss Elizabeth Hunter, A.B., University of Wisconsin, has been associated with Mr. and Mrs. Bullock for the past year. The school will reopen in September.

THE MISSION at Ft. Sumner, which is the product of a mission study class and the earnest spirit of one family, has opened the doors of its place of worship, a guild hall, as a rest and reading room for farmers' wives, who come from a great distance down the Pecos valley. The building, by advice of Archdeacon Warren, is also used for the various civic purposes of a new community. Each room is comfortably furnished and supplied with selected books and magazines and Church literature. A guild of twenty-six women plan to be of intelligent, helpful service to the women and young people of the town.

OHIO

WM. A. LEONARD, D.D., Bishop

To Elect Bishop Coadjutor in October—New Mission at Struthers

THE ADJOURNED convention of the diocese, for the purpose of electing a Bishop Coadjutor, will assemble at Trinity Cathedral, Cleveland, on Thursday, October 2nd.

THE NEW mission station opened at Struthers, a suburb of Youngstown, last spring, has been named St. Paul's. It has a hopeful outlook, and is under the oversight of the Rev. Charles Harris, Jr., second curate at St. John's, Youngstown.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Improvements at Three Churches

THREE CHURCHES are now in the throes of structural alterations on a large scale. St. Margaret's is putting up a parish hall, which is to be finished, if all the promises turn out

satisfactorily, on October 1st. Three or four feet have been taken away from the church itself in order to give the parish hall dignified proportions. A new main entrance into the church is also a necessity. It will be made near the old one. The rector, the Rev. Herbert Scott Smith, D.D., is away in Haven, Maine, the same place where Bishop Harding and his family are summering. The church will be closed during the month of August. At St. John's, Lafayette Square, no less than \$11,000 is being spent on new ventilating and heating arrangements. For some years past St. John's has not had a good reputation for ventilation. It is hoped that hereafter it will be perfection itself in this respect. The rector, the Rev. Roland Cotton Smith, D.D., is away in Europe. The Rev. E. S. Dunlap, the curate, leaves for his vacation August 1st. St. John's is also closed during the time changes are being made. Epiphany is the third and largest of these churches making radical improvements. An entire cement floor is being put down, and the church itself is closed, but parochial services are being held in the parish hall. The work is not expected to be done much before October 1st.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Buffalo Parish Opens New Parish House

ST. PHILIP'S CHURCH, Buffalo (the Rev. J. W. Livingston, rector), is about to open

a parish house, with social rooms for the young people. The congregation includes a large number of children, who, living in congested parts of the city, have little chance for healthy pleasure and recreation. The new parish house is an effort to combat the evil influences which are so strong in various sections of the city, especially in the community where the colored people live.

CANADA

News of the Dioceses

Diocese of Calgary

APROTEST was made at the diocesan synod, in session in Calgary, July 18th and 19th, against some of the slogans in use in the West. That of the Western Irrigation Co. in particular, "Intelligent farmers no longer pray for rain; they pay for it," came in for severe condemnation. Canon McMillan, in moving the resolution of condemnation, remarked that some Calgary firms especially offended in this way, and cited the slogan of two local bakeries, one of whom used, "The same yesterday, to-day and forever," and another, "Give us this day our daily bread."

Diocese of Caledonia

BISHOP DUVERNET, making a visitation in the Bulkley valley district in June, had to make a part of the journey on foot, tramping with his pack on his back along the railway grade, over twenty miles farther than where trains were already operating.

A New Church Novel

THE ROUGH WAY

By W. M. LETTS, Author of *Diana Dethroned*

12mo. 342 pages. Cloth bound, \$1.20; by mail \$1.30

This is an English novel, and the press is enthusiastic over it. The *Spectator* says:

"Readers of the *Spectator* are not unfamiliar with Miss Letts' poetry. In *The Rough Way* they will, we believe, recognize in her a prose writer who combines charm of manner with elevation of aim. Her story is written frankly from the Anglican standpoint, but it avoids dogmatic intolerance and is penetrated by a kindly sense of humor. These engaging qualities will come as no surprise to those who have read her poems."

It then goes on and gives nearly a column of description of the characters and the plot, closing with these words:

"Without any striving after epigram or literary effect Miss Letts seldom writes a page without saying something fresh, pointed, or witty. The minor characters are well done, notably Father Digby. The brief summary of his sermon on Christ's unfailing consideration for physical hunger is extraordinarily interesting. Where most writers would have given us the discourse in *extenso*, Miss Letts stirs our curiosity by twenty lines packed full of suggestion."

The *Nation* also gives a column review, from which we quote:

"One of its greatest charms is its utter freshness. Miss Letts might never, in that sense, have read a novel in her life. She has read many, and much else as well; nevertheless, her work bears no trace of any kind of literary influence. When such work is as good as hers, this is high praise. Sincerity, insight, and tenderness, a grave humor, little force indeed, but a deep conviction which inspires cordial liking, though not entire response: all these she has, and these are much. Where she notably excels is in her swiftly touched vignettes of domesticity. The scenes in Antony Hesketh's home are admirable; each detail is that which unconsciously we look for, and welcome—and better than this, there runs through all a deep and tender sense of those sanctities of family life that still our hearts believe in, despite the cudgelling under which to-day such sentimentality must bend."

In closing, the *Nation* says:

"We quarrel with our author only in the farewell. That last scene between Antony and Julie! The book remains, in spite of this, an achievement which will cause us to look, not so much for 'other work from the same pen,' as, jealously, for the keeping of that pen from any work that is not as finely wrought, as pure in heart, as *The Rough Way*."

We regret that we cannot give the *Church Times'* review in full, but it is too lengthy for an advertisement:

"Her novel is of outstanding merit, not merely because it is an exceedingly intimate study of that particular phase of the religious life which is interesting to us, but because she emphasizes a fundamental truth which calls for emphasis at the present moment. It is a little odd, perhaps, that the best study of the Anglican position which has appeared since *John Inglesant* should reach us from the suburbs of Dublin. But from whichever point of the compass this book comes, it is a fine, clear study of the English Catholic position. But that is not all. It is a study of the way in which human beings are to find their souls. That is not through unrestraint or 'naturalism,' but through the rough, lonely way of soul discipline. A fine character, Anthony, takes us with him through his battles. He faces his own mental and spiritual difficulties in the best way. Then we have an actress, not prepossessing sure enough, but having her own influence over men. But it is not only in telling sentences that this book is brilliant. In the bolder features, in the masterly revelation of character, in the sweeping juxtaposition of the Cross as against all the sorrow and apparent mystery of the world, here is its triumph. It is a human book in its outlook, but it presses far beyond mere human conjecture in its offer of a solution."

The Young Churchman Company

Milwaukee, Wis.

The Magazines

IN THE July *Nineteenth Century* the headmaster of Eton, Canon Lyttleton, writing on "Eugenics, Ethics, and Religion" appeals for coöperation between Churchmen and the leaders of the Eugenics movement. "Both parties would gain by it in different ways. The religiously-minded would gain fresh insight into the application of their deepest principles to practical problems; while the scientifically-minded would gain in an increased reverence for facts connected with so supposedly wonderful a thing as the propagation of human life, owing to a surer grasp of their own lofty principle, which I think we cannot be wrong in tracing directly to the influence of Christianity."—THE SAME magazine has a remarkable article by Dr. Chatterton-Hill on "The Reawakening in France." The intellectual youth to-day in France, it says, "does not waste time and energy in vain metaphysical disputations; it seeks instinctively a simple, coherent, logical system of intellectual and moral beliefs, which shall furnish an adequate basis for action, and which shall be capable subsequently of regulating such action. For this reason the 'intellectual youth' of to-day is attracted towards Catholicism. Of the revival of Catholicism, of the renascence of faith precisely in these youthful intellectual circles, there can be no doubt. Out of the students of the Ecole Normale Supérieure in Paris upwards of forty are to-day good and true Catholics, partaking of the sacraments of the Church. Ten years ago the number was not more than three or four. . . . Eager for action, loving life in its plenitude, as resolutely optimistic as its elders were hopelessly pessimistic, the young generation could not be anything but Catholic and patriotic. It needs belief to justify its activity, to discipline that activity, and to give an aim to life. It believes in France, because it believes in itself."

SCRIBNER'S MAGAZINE for August is a fiction number, containing short stories by Thomas Nelson Page, James B. Connolly, Katharine Fullerton Gerould, and others, with instalments of the notable serials by Mrs. Wharton and John Galsworthy.—VERNON LEE, who spends most of her time in Italy, has made notes of several English pilgrimages which have the point of view of one seeing her native country with a fresh eye. They are entitled "Things of the Past," and give glimpses of Oxford with a Foreigner, A Country Town, A Castle in Devonshire, a Cathedral Town, with most charming illustrations by Howard Giles, who made a pilgrimage to illustrate the actual subjects.—JAMES B. CONNOLLY's story, "Sonnie-Boy's People," which leads the number, is a striking presentation of loyalty and patriotism, and draws the contrast between duty to a government job put up to an engineer by the President and great material gain offered by a private corporation. The story is not a preachment, but is a charming revelation of several attractive characters.

CONTROL YOUR THOUGHTS

Stop that thought. It was in your mind all day yesterday, and it made you perfectly miserable. Over and over again you passed through all the unpleasant scenes, heard all the cruel words that were spoken, suffered again all the painful feelings, and succeeded in spoiling the day, unfitting yourself for your work and destroying all happiness out of your heart. Are you going to continue it all day to-day, and by so doing waste more of your life in the foolish if not insane habit of tormenting yourself because someone or something made you unhappy in the past?

That thought has no right in your mind. You may think you cannot stop it, but you can, as it is only a bad habit you have fallen

into and you must break it or it will break you. You must get the mastery of your own mind, and the control of your own thoughts, and while it will be the hardest battle you will ever have to fight it will be the most glorious victory you will ever win.

To be a slave to unpleasant thoughts is the worst kind of bondage, and sometimes leads to insanity; but to be able to think on any subject you please places your happiness in your own hands, and gives you a sense of power and independence which is not only delightful to realize, but which enables you to develop your character and shape your life according to your own choice. When you begin this work never shut yourself up in a room alone to brood or weep over your sorrow, but do those things which will make you forget it, live in the open air as much as possible, get acquainted with the birds, watch the clouds, study the flowers, talk to the streams or trees and make companions of the wonderful works of the loving Father, which will help you out of yourself into the broader and sweeter life which they live. But if you cannot do this, have a book at hand and compel yourself to read a few lines or a few verses, visit a friend, do some work that demands close attention, study a picture, and whenever the hateful, tormenting thought presents itself turn your back on it and your attention to something else till you can say to it, "Not at home."—Selected.

BEAUTY OF CHARACTER

THERE is always a certain amount of enchantment about a beautiful character. We all know what it is to meet those whose quality and beauty of character we admire and esteem. How it thrills us with the dignity of its gracious mystery, its rare, delicate sympathy, its natural charm! Every one in this transitory life of ours has in his or her mind the ideal of what he or she would like to be; and the loftier and nobler the ideal, the more Godlike will the character become. Each character, with its beautiful thoughts and beautiful actions, is an exquisite proof, a living, practical witness on earth of the power and glory of God.—Selected.

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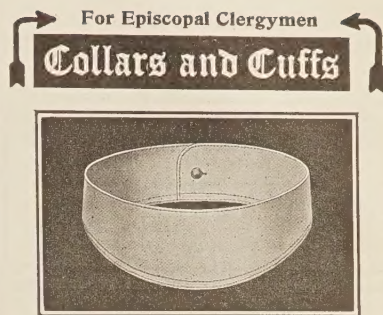


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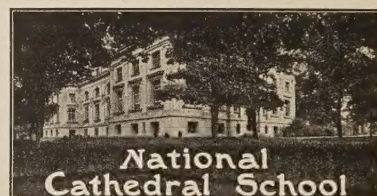
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